

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

VOL. XXXV.—NEW SERIES, No. 1514.

LONDON: WEDNESDAY, NOV. 25, 1874.

PRICE UNSTAMPED.....5d.
STAMPED5d.

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Ecclesiastical Affairs.

THE NATION AND THE CHURCH ESTABLISHMENT.

No. III.

OFFICIAL IRRESPONSIBILITY.

LORD HOUGHTON once, in an impromptu utterance, described the Church Establishment of this country as "a branch of the Civil Service." He meant, we presume, to indicate, in its concrete form, the actual relation of the Church to the State. We adopt the pregnant phrase for our immediate purpose, not caring either to justify or to condemn it. It is apt, however, to suggest the idea that in serving the State, the Church is responsible to it. In theory, such a view of the relationship may be maintained, at least from the politician's point of view. In practice, it is far rather a fiction than a fact. It bears a resemblance—we use the illustration without intentional irreverence—to the position sometimes assumed by a dowager in the household of her son. She is not mistress of the family. She is not one of the servants. She claims, however, and is permitted, to exercise authority in various ways. She has an eye to the behaviour of the domestics. She interferes with the education of the children. Of course, there are understood limits to her independent action, which, almost equally of course, she often steps beyond. In a sense, she is responsible—in effect, delicacy towards her prevents her being ever called to formal account. Very disagreeable perplexities occasionally arise from what she insists upon doing and being done—for she has a conscience and a will of her own to satisfy—but it is hard to enforce law upon her, and the only way of escape from the embarrassments caused to the household by her anomalous position in it is separation. She must live in a house of her own where she can do as she likes.

The responsibility of the Church to the State is mainly nominal. Her highest officers, it is true, are chosen by the Prime Minister, her doctrine and discipline have received the stamp of Parliamentary approval, and her temporalities are at all times subject to the disposal of the Civil Legislature. But, in point of fact, she can do pretty much as she pleases. What power of the realm can be pointed out, having legal or constitutional authority to call bishops to account? If there be such power, what is it practically worth? Who is likely to set the machinery of law in motion? Who is willing

to go bail for the expense of the experiment? Why, the poorest beneficed clergyman, having regard to the difficulties of convicting him of any official irregularity, may laugh at the legal wythes by which it is sought to bind him. And Christian sentiment, at least, applauds rather than condemns his lofty independence of spirit. His rebellion against the orders issued by State authority, while it may reflect unanswerable censure upon the humiliating position in which the Church has suffered herself to be placed, is nevertheless representative of her spiritual birthright, and of her true dignity and duty. So long as she contentedly folded her hands and slumbered over her mission, the bounds prescribed for her by law were wide enough for her drowsy aspirations. But since she has awakened from sleep, the expansion of life in her heart has overlapped merely legal limits, and she deems herself obliged—nay, she counts it her glory—to own allegiance to none but what she acknowledges to be Divine authority. And in doing this she obeys her best instincts. There are few who would respect her the more for demeaning herself to Erastian mandates. All this, however, which is admirable in a Church, regarded simply as a spiritual institution, does but show her unfitness for any such alliance with the Civil Power as involves her practical responsibility to it. If, indeed, such be the condition understood to attach to her enjoyment of special privileges and national endowment, it amounts to nothing tangible. The Public Worship Regulation Bill of last session may appear to contradict the assertion. But who anticipates that the Act can be put in force without raising a spirit of resistance that must needs culminate in Disestablishment?

We submit, then, that over a vast area of her policy and action, "the Church as by law established," is practically irresponsible; and if this be the truth, or even approximates to the truth, it will hardly be contested that it is a grave disadvantage for the State to be constitutionally associated with a highly organised body which, whatever may have been once the case, it has now to all intents and purposes ceased to control. It gives the sanction of its name, it gives prestige, it gives material support, to a large tuitional agency, the antecedents, the traditions, and the *esprit de corps* of which render it, just when it is most alive to the urgency of its own work, most indisposed to brook the interference of the Civil Power—most zealous, we may almost say unscrupulous, in using the means of power and influence entrusted to it by the State to inculcate as widely as it can the superior weight of its authority over that of its more mundane associate. It helps to lift it above the plane of secular judgment, sometimes greatly to the detriment of that allegiance which is usually admitted to be its rightful claim. An illustration of this is to be found in the present state of things. We have all been made aware, of late, of the far-reaching scope of the Vatican decrees. In making this clear to the public mind, Mr. Gladstone has done signal service to the country. But what if a considerable section of the Anglican priesthood should be simultaneously using their utmost endeavour, indirectly, it may be, to break the force of his argument, by setting up for the clerical caste of the Church of England claims which are essentially of a like purport as those of the Pope? Their natural

right to do this is one thing—their being assisted by all the appliances made available for them by the State is another. The nation sees what is being done with unequivocal disgust. Its own powers are being used to purposes utterly repugnant to its will. But it can do nothing, or at best, can only seem to forbid what it heartily disapproves. The dowager has a certain footing in the household, and cannot be dealt with as a servant. The application of the law is committed to the discretion of the bishops, and, as the visitation charges of the Bishop of Gloucester show, these ecclesiastical officers exercise a "benevolent neutrality" towards clerical offenders.

It is really childish to pretend that the legitimate authority of the State—that is, of the law which represents the will of the nation—is not seriously impaired by the practical irresponsibility of its ecclesiastical ally. That it silently suppresses some useful legislation, and is able as well as willing to nullify some that does not coincide with its wishes, observant political men must be well aware. But we are more anxious to point out that any systematic evasion of law by one section of the community, more especially if it is effected with impunity, must have, and in fact has, a harmful influence upon all other sections in proportion to the social rank of those who are chargeable with dereliction in this regard. We may be unable to track with precision the various steps by which this consummation is brought about. But it is not the less certain that law resisted or evaded with success lowers its standard, weakens its sanctions, desecrates its sacredness, in public opinion. Of loyalty to law the Established Church is commonly supposed to be the highest exemplar. Every bishop, every clergyman, is bound to teach it, to represent it in his daily life, to enforce it by precept and by practice. A scrupulous nicety of conscience in interpreting the obligations imposed upon him by his close relations to the State is naturally expected. Nevertheless, it is a patent fact that law is, in their own sphere of work, more often strained, not only by, but in accommodation to, ecclesiastical officers than can be affirmed of any other class of the community. And if we take in the well-known, but formally unexpressed, will of the State, the obstructive antagonism of the priestly order to the accepted conclusions of patriotic statesmanship, has made itself almost proverbial. There are no appliances in fact, recognised by Englishmen as legitimate and available, by which ecclesiastical eccentricities of aberrations can be prevented or corrected by the law of the land; or if there be such appliances, they almost invariably break down in the working. This, perhaps, is not matter of regret—but surely it illustrates the disadvantage sustained by the civil power in being legally associated with a powerful body for whose action it has made itself responsible, but which practically acknowledges no responsibility to it.

"DISESTABLISHMENT ON THE BRAIN."

THE past week has been a very remarkable one in the history of the disestablishment question. On Wednesday evening last Mr. Fawcett, in addressing his constituents at the Shoreditch Town-hall, startled his audience with the expression of a fear lest the end should come before the country had made up its mind as to the

principles on which disendowment should be carried out. But the echoes aroused by his words have been even more ominous than his warning. For hardly a day has since passed in which disestablishment has not been either declared inevitable, or deprecated as a threatening danger. Mr. Knatchbull-Hugessen takes the opportunity of justifying his opposition to the Public Worship Regulation Act, and points to the rising agitation as the result of neglecting his warnings. Mr. Cavendish Bentinck laments the letting out of ecclesiastical waters by his leader. A member of the Government asks, in tones that suggest hysterical fear, what possible good can be gained for anyone by touching the sacred ark. And the Archbishop of Canterbury finds it impossible to conclude a lecture on science and natural religion without a peroration describing the Establishment as the only barrier against a deluge of superstition and unbelief. Nor is the excitement confined to orators. The daily and the weekly press alike have seen in Mr. Fawcett's speech an unmistakable sign of the times. The *Spectator* sums up the utterances of the week neatly enough when it says that everyone seems to have got "disestablishment on the brain."

How is this? Only the other day we were pooh-poohed, and patted condescendingly on the back, and told that we were at best only ideal dreamers, whose notions were totally foreign to all practical politics. Three years ago, in opposing Mr. Miall's motion, the present Prime Minister declared his conviction that "every year this motion would be made—if it continued to be made—under worse auspices and with diminishing prospects of success." Well, that motion has not continued to be made; and a Tory Ministry has been trying its hand at strengthening the bulwarks of Protestantism. And the result is that in the recess after their first session, disestablishment is not merely the most prominent political topic, but positively the only one, except the controversies relative to the Vatican decrees, which excites any very profound interest. Nor is it very difficult to discern the reasons for this apparently paradoxical, but really most natural state of things. They are mainly three—the obtrusion of the relations of Church and State upon public attention by the promulgation of the Vatican decrees; the rapid development of diametrically opposite currents of zeal within the bosom of the Establishment; and last, but not least, the ecclesiastical legislation of the present Government. On the two former causes we have had a good deal to say lately, and need scarcely return to them now. But the singular results of defensive legislation in favour of the Church cannot be too closely studied.

In 1871 Mr. Disraeli oracularly announced to the House of Commons that "the god Terminus had been discovered;" nor was it left in the least degree doubtful who was the prophet of the newly proclaimed divinity. But the very same speech contained proposals or suggestions of ecclesiastical reform such as should have made any sound Churchman suspicious of the speaker's fitness for the prophetic office. For he quoted a conversation he had once held with the late Archbishop Sumner, in the course of which the archbishop made the remarkable confession, "whatever we do, after all, the nation has outgrown the Church." On this Mr. Disraeli remarked that fifty years ago the nation had outgrown the State; but people were not foolish enough on that account to destroy the State. We reformed the State to save it from destruction, and there was no reason why a similar course should not be pursued in regard to the Church. It is a little singular that at a time when there seemed no immediate prospect of his possible return to office, Mr. Disraeli should have given so accurate a description of the course that he has since pursued; all the more singular because his policy on ecclesiastical questions seems to have been moulded rather by the idiosyncracies of the present Parliament than by any deliberate and farsighted resolve. But however that may be, certain it is that if the god Terminus has ruled the secular policy of the Ministry, some more restless demon has possessed them in regard to things ecclesiastical. The Scotch Establishment seemed to afford scope for an exceedingly happy stroke. The original grievance of Dr. Chalmers and his party was not the connection with the State; but the meddling of secular courts in what they considered the exclusive province of the Church. And the most prominent form of this grievance was the enforcement of the patron's nomination against the veto of the people. True, since that time a considerable number of the Free Kirk people have felt that the evil was somewhat deeper than they had supposed; and they have exhibited a growing opinion in favour of disestablishment. But to the

astute observers of human nature constituting the present Government it appeared certain that if the deserted Establishment received all that the seceders had fought for in vain, then the whole machinery of the Free Kirk, with all the accumulated wealth of its free-will offerings, would be thrown into the lap of the Establishment. The answer to such expectations has just been given in the Free Kirk Assembly, which carried Dr. Rainy's motion condemning the Establishment by 166 to 33. The importance of this vote can hardly be overestimated. Scotchmen have a dogged habit of getting their own way. And the preposterous spectacle of a little unpopular sect, endeavouring to combine the worldly position of an Establishment with the popular rights that the Free Kirk has obtained with a great price, seems to have touched them to the quick.

While Mr. Disraeli's first attempt at ecclesiastical reform has sealed the fate of the Scotch Establishment, his practical adoption of the Public Worship Regulation Act has done more to press the main question to the front than years of laborious agitation. It is likely enough indeed that having observed how great a matter a little fire of this sort kindles, he may be anxious enough to stamp it out by putting his foot down on Mr. Russell Gurney's promised bill for the regulation of doctrine. But it is not by any means certain that he can rule the powers he has evoked. When spirits called from the vasty deep actually obey the summons, the problem of getting them back again is not by any means always an easy one. And we quite agree with Canon Trevor that the only chance of prolonging the life of the Establishment is by letting it alone. Under these circumstances, there should be little surprise if a good many people just now have "disestablishment on the brain." But a very serious responsibility is now thrown upon those who for a generation past have laboured on this question. The re-endowment of the Irish Church as a favoured sect is a warning not likely to be soon forgotten. And the question of endowments in England is so much larger and more complicated that the time remaining before Parliament will have to take the matter in hand, is probably quite short enough to enable public opinion to grasp and master it. In carrying any great reform half the battle consists in having a definite plan in which even the minutest details have been considered. Such a plan is, of course, liable to a thousand modifications consistently with the maintenance of its general outline. But its proposal familiarises the public mind with the feasibility and the practical nature of the work to be done. We understand that the executive committee of the Liberation Society is considering the subject, and we trust they may be able to disarm Mr. Fawcett's fear lest the day of action should come before the plan of disendowment is matured.

THE ECCLESIASTICAL LOOK-OUT IN SCOTLAND.

THE leaven of the Patronage Act has already begun to work, and promises soon to leaven the whole lump of Scottish society. Pamphlets, speeches in Presbytery, newspaper articles, and now debates in the "Commissions" of the Established and Free Churches indicate the beginning of a controversy destined, we think, and hope, to be something more than a controversy, and to lead to important legislative results.

It is not without significance that the two bodies to which we have referred both met on the same day—on Wednesday last—as they have done on former occasions, while the fact that the public can study the reports of the proceedings in the light which each casts on the other facilitates the formation of a sound judgment respecting them. The chief business transacted by the Established Church Commission was the adoption of the interim regulations for the appointment of ministers under the Patronage Act. These were published some days previously, and have now been sanctioned without any serious alteration; though not without criticism which suggests that a plentiful crop of difficulties may be looked for in the working of the statute which the Church professes to have received with boundless satisfaction.

It was, however, not the discussion on these regulations, but an incident preceding it, which will excite the most interest, and, probably, be followed by the most important consequences. Was it an uneasy conscience—or sheer simplicity, or downright infatuation, which induced the Commission to address itself to the question of union with other Presbyterian bodies, before it proceeded to put in operation the Act which, according to present appearances, has set up a new barrier to union? We think the speech

of Sir Robert Anstruther partly supplies the answer. Lord Polwarth, who presented the report which recommended that the General Assembly should approach the other Presbyterian Churches with a view to union, was all kindness and conciliation. The vigorous Fifeshire baronet, on the contrary, though he concurred in that view, soon showed that it was as a strategist, quite as much as a peace-maker, that he supported the action proposed. "It was impossible," he said:—

Not to know that there existed amongst the brethren of other communions a very general feeling that the Establishment was actuated in the repeal of the Act of Anne by a desire, so to speak, of stealing a march upon them to get, if he might so term it, windward of them in a matter of such great importance, and even the charge had been made against them of stealing away and drawing away their pastors and their people. He therefore thought it was desirable that they should emphatically make known to their brethren what he believed was already known to many amongst them, that they were actuated by no such unworthy motives.

Then he proceeded to exhort the Free Church not to be rashly hurried forward into a movement for disestablishment; and, warming with his theme, he indulged in a tirade against the destruction of established Churches, and against secularising the State, admirably adapted to a "Church defence" platform, but curiously out of harmony with the object which he professed to advocate. Sir Robert Anstruther's good sense, however, did not wholly forsake him; for he acknowledged that "he had not the slightest doubt that their proceedings that day would be laughed at in certain quarters," while he further admitted that if disestablishment "was to come, it *must* come," and "he had much rather that it came at once, than that it should be continually hanging over their heads"—with which, by no means reassuring, words ringing in its ears, the Commission agreed to express satisfaction at the fraternal proposal which had been submitted to it.

Now it is not necessary to be deeply versed in Scotch ecclesiastical matters to see the unwisdom—not to say the ludicrous folly—of this unseasonable movement. Union is good, and the union of the various branches of Presbyterianism in Scotland may be good; but Sir Robert Anstruther should have considered how the Patronage Bill would bear on the question of Union before he supported it. Rightly or wrongly, the unestablished Presbyterian bodies considered that the measure deeply wronged them; while the Free Church, in particular, resented it, as a blow aimed at its own existence. Their protests were unheeded, and the Establishment, by means of a Conservative majority in Parliament, carried its measure, and has since flaunted it in the faces of opponents with scarcely decorous exultation. Then without loss of time the leaders of the Establishment open their arms, and in terms of mingled amiability and acidity, call upon their co-Presbyterian fellow-countrymen to rush into their embraces!

The futility, as well as the feebleness, of this movement was seen before nightfall, by what transpired in the adjacent Assembly Hall. There, too, the idea of reunion was discussed, but in a very different fashion. Anticipating the allegation that the Patronage Act had removed the barrier to union, a report of the Free Church Patronage Committee effectually disposed of the plea, and showed that the Establishment had to face a much more serious issue.

This committee declare that the views expressed by them in August have been corroborated by what has since taken place. The Act does nothing to meet the objections set forth in the protest of 1843; and inasmuch as it has been industriously sought to mislead Free Churchmen on that point, they are challenged to set forth their views afresh, and to distinctly announce their intended course. Accordingly, Dr. Rainy, the able convener of the committee, moved a resolution, which not only declares that the legislation of 1874 in no way sets aside the declarations of 1842 and 1843, but tends to confirm what was then objected to, and shows that there is now no prospect of the hateful principle being reversed. It further affirms that the Free Church has now attained a position "which she is not prepared to abandon for the sake of any advantages which her re-establishment would offer." And, "finally, that the existing connection between Church and State in Scotland is upheld on unscriptural and iniquitous bases, and that consequently its termination is an essential preliminary towards a beneficial readjustment of Scottish ecclesiastical arrangements, which readjustment is the common interest of all Presbyterian bodies holding the Westminster Confession of Faith."

We cannot comment on the highly effective speech in which Dr. Rainy moved this important resolution—a speech, which for both its statesmanlike grasp and its dignity, strikingly contrasts with the speeches

of Sir Robert Anstruther in one Assembly, and Dr. Begg in the other. We regard as unsound the Free Church position, that there should be a "national recognition and promotion of Scriptural truth," but that, at the same time, the Church established in virtue of that principle should enjoy as much independence in spiritual things as the unestablished bodies. But, given that principle, and Dr. Rainy has we think demonstrated that, the passing of the Patronage Act notwithstanding, matters remain just as they were when judges and statesmen enunciated principles which were so repugnant to a large section of the ministers and members of the Establishment, that, rather than assent to them, they resolved to pay all the penalties of secession.

This will, no doubt, prove to be a very disagreeable discovery to the peers and members of Parliament—both Conservatives and Liberals—who glibly talked of the Patronage Bill as a sufficient panacea for the evils of ecclesiastical disunion in Scotland; but the public at large will take far more interest in the practical question—what, under these circumstances, will Free Churchmen do?

To that question Dr. Rainy and his allies give what must be regarded as, on the whole, a satisfactory answer. The Doctor himself tells us that he at first dealt with the subject with repugnance, but that that feeling is giving way, and that he perceives that "a very lively discussion—which in the end must be a fundamental discussion of principles"—is before the Free Church; but that it has no reason to fear the issue. What was confused, he adds, is becoming clear, and now it is evident that, instead of looking for a reconstructed Establishment, the faces of its members "ought to be rather in a different direction." And the different direction is plainly indicated, viz., the termination of the existing connection between Church and State in Scotland.

It is most significant that the much-respected Sir Henry Moncrieff, whose attitude hitherto has, we believe, somewhat embarrassed the advanced party in the Assembly, supported the resolution, and declared that he now felt compelled to enter on the question—"not of disestablishment, but the question of the position in which the Established Church stands to us through the recent legislation." Practically, Sir Henry comes to the same conclusion as Dr. Rainy, since he is in favour of putting an end to the existing system; and neither he, nor anybody else in Scotland, we suppose, expects that it will be replaced by another, constructed according to the Free Church ideal. *Delenda est Carthago* is, therefore, the cry of both the less, and the more, advanced section. It was also the cry of the great majority of the Commission; since Dr. Rainy's resolution was carried by so decisive a vote as 116 to 33. This was done against the furious protest of Dr. Begg, who looked upon the close of the resolution as "absolute madness and infatuation," and who, like Sir Robert Anstruther, objected, in almost passionate terms, to "nations being separated from religion." Dr. Thomas Smith also regarded the course proposed as a cowardly desertion of Free Church principles.

The outlook, therefore, in Scotland is in the highest degree encouraging. Not only is there no danger of Free Churchmen being led back into the Establishment by the Lord Advocate's Act, but they have been forced by it into a declaration of open hostility to its continuance. The weapon which the Conservative Government has forged for the discomfiture of the Liberationists has been turned against the system which they assail; and it requires only patience, persistence, and practical wisdom to place the Scottish Establishment in the category of institutions which have not only decayed, but have vanished away.

SCOTTISH CHURCH NOTES.

(From our Scotch Correspondent.)

The two "Commissions" of the Free and Established Churches held their stated meetings on Wednesday last, and the daily press has already made the country acquainted with the results. In the court of the Established Church the regulations were formally adopted which had been previously in substance agreed upon, but the interest connected with this part of the proceedings had been already discounted. What has attracted most attention is a motion adopted with virtual unanimity to the effect that the other Presbyterian Churches of Scotland be invited to enter into negotiations with a view to union. I scarcely think the Nonconformists were looking for such a proposal at this juncture, and my belief is that they will regard it as either a piece of "perkiness" or of absurdity. These who are voluntaries in principle could not consistently even talk of an amalgamation with a

State Church, while to the great mass of Free Churchmen the idea of reunion with such an Establishment as now exists has been loudly proclaimed to be preposterous. Sir Robert Anstruther, therefore, ought to have known that there could be no practical issue out of the proposal, and there seems no justification for it, except what may be found in the fact that it will gain for the Establishment a little cheap credit for apparent Catholicity. The niggardliest man in the world may make a reputation for generosity, and even for magnanimity, if he is very free in offering gifts to those whom he knows will not accept of them.

In the Free Church Commission there was a debate and a division. A set of resolutions had been drawn up, amounting to this, that the Patronage Act had not removed the grand grievance of Disruption times, but rather aggravated it—that the experience which the Free Church had had since 1843 had disinclined it to look towards re-establishment on any terms—and that there appeared no way of satisfactorily readjusting the ecclesiastical relations of Scotland except through a dissolution of the present connection between Church and State. These resolutions, I have reason to believe, were drawn up by Sir Henry Moncrieff, who, you may recollect, moved in last General Assembly against disestablishment, but who has been converted at least to disestablishment in Scotland by that wonderful panacea—the Patronage Act. Dr. Rainy, the convener of the patronage Committee, led in the discussion, and was seconded by the Provost of Kirkcaldy, one of those large-hearted men whose ardent Free Churchism does not prevent him from devising liberal things on behalf of the public institutions of his country, as is evidenced by a gift of 1,000*l.* which he has just bestowed on the University of Edinburgh. Dr. Begg proposed a counter motion in the interest of the Establishment, and pretended to be very much shocked at the muster which seemed to have taken place among the Liberals—the truth being, as I happen to know, that he himself had done his best to whip in his own supporters from the ends of the earth by sending to each of them a private circular, and that so much success had attended this manoeuvre that he had brought several members of his tail to Edinburgh from the wilds of Ross-shire. The division was not a great one, but the majority for disestablishment was decisive—116 to 33—and if the tests had been pushed so that we could have weighed the judgment, the voice of the Free Church on this subject would have been found to be even more unmistakable than these numbers appear to represent.

It is, indeed, marvellous how rapidly the public sentiment has developed since the passing of the Act of last session. This was seen in a very striking way at a breakfast and private conference of Free Church ministers and elders which was held on the morning of the Commission. Quite a crowd of men from all parts attended—including two ex-moderators of the General Assembly—and whatever amount of hesitancy appeared in the open court there was none in this more confidential conference. Some little time may elapse before things take shape, and the *modus operandi* of agitation is decided upon, but there can be no question at all that a very large number of the ablest and best men in the Free Church have now fairly committed themselves to the position that they will now never rest until the Establishment has been abolished.

Of course, as might have been expected, these movements have not been unobserved in the opposite camp. I know in a very direct way that it has begun to dawn upon the more thoughtful members of the Establishment, that the Patronage Act, instead of proving a finality, is really going to be the starting point of a disagreeable agitation, and that, therefore they have no great cause to feel thankful for it. The prospect thus opened up is not an attractive one, and I believe that not a few of the laity would now be quite content to let the Establishment go if they could realise the blessing of a united Church beyond it. The clergy, however, will not give in without a battle, and already three Doctors of Divinity have issued a circular, inviting the formation of a Church Defence Association. It is diverting to find that they have succeeded in persuading to act as secretary of the projected association Mr. Maurice Lothian, a renegade Free Churchman, who stumped the Highlands with Dr. Begg in the interest of disruption principles, and who is now in the "Auld Kirk" again, prepared to defend it against all comers.

I understand that the Liberation Society is going to commence its campaign in Scotland with great public meetings in Edinburgh and Glasgow next month. Dr. Rainy and other leading Free Church-

men have been invited to take part, but I believe they will decline, not because they do not approve of the object aimed at, but because they think they can best help to secure the end sought for by fighting for disestablishment on their own peculiar ground.

ECCLESIASTICAL AFFAIRS IN GERMANY.

(From a Correspondent in Germany.)

A remarkable statement has been published in one of the best papers in South Germany, to the effect that the Primate of Belgium, that is, Déchamps, Archbishop of Mechlin, and Archbishop Manning, the Roman Catholic Primate of England, have been summoned to Rome concerning a new dogma. What on earth this is, it would be hard to surmise. One would have thought that the Pope had got already to the very end of his chain. A correspondent of the paper I have just referred to, writing from Rome, says that Dr. Manning has been expected there since the 15th of this month. There is much talk of his being elevated to the cardinalate. The Pope, in appears, would like to bestow upon him this distinction, partly in reward of the zeal which he manifested in the Vatican Council for the Infallibility dogma, and also in the hope of binding the English Episcopate more closely together under the direction of a cardinal, as in the days of Wiseman. There are, however, two powerful currents flowing in an opposite direction. One proceeds from the restless rivalry of the Irish bishops, and the personal jealousy of the Cardinal Archbishop of Dublin; the second comes directly from the Cabinet at St. James's, which has, it is said, already signified to Antonelli that the Pope cannot, in this case, expect the same compliance with his wishes as he found from Lord Palmerston at the time when Wiseman was appointed, who, although born on English territory, was not looked upon in any respect as a British subject. It would thus seem that the stir caused by Mr. Gladstone's pamphlet will not be abated, as some seemed to think, but rather increased, by Manning's absence in Rome. And if people, thinking that the matter has begun to slumber, determine not to rake up the ashes into a fresh flame, it will be in vain, for a translation of the work is about to be published in Munich, with Mr. Gladstone's sanction, by Dr. Max Loosen. Then will begin with us here in real earnest the discussion of the work, and that intensified by the energy which Germans have of late thrown into all questions of dispute with the Vatican. Indeed, the matter cannot rest in its present position. As one of our German papers said the other day, the present struggle will either end in the destruction of Popery or a return to the deepest darkness of the middle ages. There is no possibility of mediation, reconciliation, or error as to the issues at stake. In every European country the Ultramontanes are becoming more daring, and compelling the State to interfere. Even in Denmark, which is so thoroughly Protestant, it is found that the clergy of Copenhagen have established "Brotherhoods of the Divine Heart of Jesus," and other societies, and that to such an extent that public feeling is becoming somewhat alarmed. In Holland the Government is taking proceedings against the public processions of the Catholics. In Russia they are trying to bring about an alliance of that country with French Ultramontanes; while in Roman Catholic lands their doings are open and apparent to everybody. I ought to have said, when speaking of affairs at the Vatican, that the number of the beatified is about to be increased. A decree of the Congregation of Rites has been passed, recognising two miracles said to have been performed by Alfonso de Orozco, a Spanish priest of an Eremite order. As all the other canonical formalities have been attended to, his beatification will soon take place. It will be remembered that some length of time ago the Pope wrote to the Emperor of Germany, and among other things proclaimed himself the spiritual head, not merely of Catholics, but also of Protestants, on which the Emperor answered this epistle with a decisive protest against such a doctrine. A paper in the capital of Baden, the Grand Duke of which is son-in-law to the Emperor, professes to have ascertained that the Pope made a short reply to this answer, in which he simply maintained his claim; that the Emperor did not consider himself bound to give any further expression of his views in the matter, and that the correspondence thereupon dropped.

The Old Catholics have now two German theological establishments—the one at the University of Bonn, in which Professor Reusch, Professor Langen (not Lange), and Dr. Menzel, from the Old Catholic faculty, with, as the last account states, thirteen students; and the other at the University of Berne, in Switzerland, where an Old Catholic faculty has also been constituted, and Dr. Friedrich elected dean. In Baden several Roman Catholic churches have been ordered to be opened for the use of the Old Catholics also. This need not be wondered at, for in Alsace there are churches where Protestant

and Catholic services are held alternately or in order, in the same buildings, and in Heidelberg there is a church which, if I am not mistaken, was divided into two, one part to be occupied by Protestants and the other by the Romanists. Another fact shows the recognition which Government and the courts of law grant to the Old Catholics. An editor of a paper was sentenced to eight days' imprisonment for abusing or defaming the latter. Against this he appealed, but both his appeals were rejected, and that on the principle that Old Catholics, if not the whole of the Catholic Church, were yet to be considered as representatives of it. In connection with Old Catholicism may be mentioned the celebration in Berlin and Switzerland of the hundredth anniversary of Von Wessenberg, whose great idea was that of combating Popery by means of the people, and by forming a national Catholic Church independent of Rome. It is still supposed by some that Arnim and Hohenzollern were anxious that the German bishops should have been supported in 1870 against the Infallibility party, and if this had been done, that it would have resulted in the formation of a German Church separate from Rome, with clergy and laity enthusiastically in favour of the new Church. The Government saw fit to act otherwise, and to combat priestism whether in Roman or Protestant churches, by means of the May laws, &c.

Some here have hoped that when the Crown Prince comes to the throne, this policy will be reversed, and the Church party restored to its former pre-eminence. But this hope seems not likely to be realised. A few days ago, at a great dinner given in honour of the Emperor at Ohlau, in Silesia, the Crown Prince happened to be sitting near a superintendent or dignitary in the Prussian Protestant Church, whom he took quite by surprise by asking him, "Wie denken sie über ventilation?" (What is your opinion about ventilation?) The worthy man was perfectly bewildered and could not make out what was the drift of the words, when the prince told him that he thought a current of fresh air could do the Church no harm either. This was what might have been expected from the pupil of one of Schleiermacher's disciples. Still there is a great deal still to be done here in the cause of religious liberty. The laws of the 9th of last March abolished compulsory baptism, but there is great need that there should be perfect freedom in the matter of confirmation; especially as several bodies, not to say courts, require for admittance to office a certificate of confirmation—a proceeding which comes directly into collision with the law of July, 1869. The doing away of the necessity of confirmation should also follow as a necessary consequence the abolition of obligatory baptism. There is also a good deal of suspense and expectation as to whether the Government will bring in a law to take the churchyards from under the control of the local church authorities, and put them under the civil parish powers.

THE DISESTABLISHMENT MOVEMENT.

THE LATE REV. G. W. CONDER.—At the last meeting of the Executive Committee of the Liberation Society the following resolution was adopted:—"That this committee is grieved to learn that, by the decease of the Rev. G. W. Conder, it has lost another of its members. The committee records with mournful satisfaction its sense of the firmness and the consistency with which he adhered to the society's principles throughout his public career, as well as of the great ability and the genial and catholic spirit which characterised his efforts to secure (the acceptance of them by others. The committee requests the secretary to assure his widow and the members of his family of its deep sympathy with them in the great loss which they have been called upon to sustain."

MEETINGS AND LECTURES.

NOTTINGHAM.—On Tuesday of last week the Nottingham branch of the Liberation Society held its annual meeting in the schoolrooms of the Friends' Meeting House, Friar-lane. The chair was taken by the president, Mr. E. Gripper, and there was a numerous attendance, including the following gentlemen:—Mr. A. Goodliffe, Mr. J. E. Ellis, Mr. J. B. Hutchinson, Mr. H. Bray, Mr. Shillito, the Rev. R. A. Armstrong, and the Rev. W. Woods. The chairman opened the proceedings by reading the annual report, which detailed the work which had been done in the past year, and stated what arrangements had been made for the future. It appears that several lectures, followed by a public meeting, are to be given, and that a local agent is to be appointed, providing the right man can be found. In referring to these and other matters, the chairman stated that with regard to the lectures there was a difficulty in obtaining suitable lecturers. In fact, the difficulty experienced in getting gentlemen of well-known ability was an increasing one. They would like exceedingly to hold other meetings at places like Arnold, Basford, Mansfield, and Loughborough. He thought that the efforts of the local committee were not at all damped by the results of the election of last year. (Applause.) On the contrary, they were quite agreed that the time had arrived for more energetic and vigorous work than before; whilst at the same time they saw a prospect of greater progress for their principles, and were certain that their efforts,

or the efforts of the society, would eventually bear fruit—that the disestablishment and disendowment of the Established Church, to the present position of which they objected so strongly, would be carried into effect. (Applause.) In conclusion, he moved the adoption of the report, which was carried. It was then proposed that Mr. Gripper should be appointed president for the ensuing year. The Rev. R. A. Armstrong, in seconding, remarked that Mr. Gripper's well-known interest in this cause, and his position, pre-eminently qualified him for the office of president. The speaker went on to refer to the broadening aspects of the disestablishment movement, and to the disendowment question, remarking that it would not do for the English Church to be disestablished on the same principle as the Irish Church, which might almost be said to have been re-established and re-endowed. The motion having been carried the committee and officers for the ensuing year were elected, and a conversation on the importance of diffusing information with regard to the Liberation question took place. Mr. Geo. Hastings, the society's agent for the Midland counties, afterwards addressed the meeting.

WOLVERHAMPTON.—DISORDERLY MEETING.—On Monday of last week a lecture was delivered at the Exchange, by Mr. J. H. Gordon, upon "Disestablishment and Disendowment: what they are, and what they lead to." The chair was taken by the Rev. F. Sonley Johnstone, and a number of gentlemen were present on the platform. The Chairman, in the course of his remarks, said the question before them was one which was becoming one of great importance, and should be considered calmly and carefully. All parties were agreed that, some time or other, the question of disestablishment must, in practical form, come before the British Parliament, and be decided upon by the British Parliament. People might differ in their views as to whether the Establishment should be disestablished and disendowed; but that the question would come up, he thought no one would deny. All who read the newspapers would see that all parties were looking forward to the time when the subject would come up for consideration. He advised, therefore, that it should be considered fairly and calmly, and that as discussion was invited, both sides of the question should be impartially heard and considered. Mr. Gordon followed in a lecture which on the whole was well received, although some hisses were occasionally heard. Discussion having then been invited, the Rev. J. E. Gladstone came forward from the body of the hall, and was received with loud cheers, and hisses. The rev. gentleman said he had not come prepared to meet the set address which had been delivered by the lecturer, but nevertheless he had the express his opinion upon what had been said. It appeared to him that when disestablishment and disendowment were talked about, they were discussing a subject which was in the furthest extremity of probability. (Loud cheer and hisses.) He repudiated the assertion that the Church was a political institution. There might be wicked men in the Church of England. (A voice: "Then, turn them out.") That he would do heartily if he could. (Cheers.) The Liberation Society could not yet get a majority in the place where majorities decided public matters, and he did not believe they would succeed in educating the people sufficiently in their particular views to obtain that majority. (A voice: Ritualism will do it.) He did not, therefore, trouble himself about the efforts they were making. The idea of positive equality in regard to men in any capacity was absurd. It was not to be found on earth, and would not be found in heaven. The speaker thought that disestablishment would have the effect of preventing the preaching of the Gospel in many poor districts throughout the country. After dwelling at some length upon this point, the rev. gentleman concluded by saying that he took part in a meeting of a similar character thirty years ago, and he did not see that the Liberation Society had made much, if any, progress in that time. The conclusion of Mr. Gladstone's speech was the signal for a great disturbance in the body of the hall. Several persons were apparently discussing the questions at issue with a good deal of acrimonious feeling, and the chairman's efforts to obtain order were, for some time, unsuccessful. Ultimately, Mr. Gladstone was persuaded to mount the platform again, and some one asked him pathetically whether he did not know "how dangerous it was to excite the passions of a mob." The chairman secured order by asking all who agreed with Mr. Gordon to hold their tongues, so that it might be seen who were the disturbers. The Rev. J. E. Gladstone assured the meeting that the people who had made the disturbance were acting in total opposition to his views as to the method in which men should express their opinions. Mr. Gordon replied at some length to what Mr. Gladstone had said, pointing to the past triumphs of the Liberation Society, and to the fact that many Churchmen were of his opinion that the matter was one which would in a short time come up for decision. After some further discussion the meeting separated, Mr. Gladstone pledging himself to produce a champion in a forthcoming discussion.

WILLESHALL.—A crowded meeting was held in the Public Hall on Tuesday evening. Mr. Gordon lecturing amidst great cheering on the Church property question. A prolonged discussion followed. Mr. Gordon is to visit this place again.

AUDLEM.—On the 18th Mr. Gordon lectured here to an overflowing audience, including most of the leading local Churchmen. Mr. Gordon had lectured

here before, and the local press had since contained several letters from the vicar and others in reply. Mr. Gordon's rejoinder was received with great satisfaction.

BIRMINGHAM.—On Thursday evening, Nov. 19, Mr. Gordon lectured to the Young Men's Mutual Improvement Class, at Circus Chapel, Bradford-street, Birmingham, on the disestablishment and disendowment of the State Church, the pastor, the Rev. Mr. Jarman presiding, and warmly commending the question to the increased interest of those present. Hearty resolution and votes of thanks.

OSWESTRY.—There was a good meeting in the Public Hall here on Friday, when Mr. Gordon lectured on the society's principles and aims; Mr. G. Minshall presided, and delivered an able address. Several other gentlemen, including a clergyman of the Established Church, also spoke in support of the resolution subsequently submitted, and a very exhilarating meeting it was felt to be in this respectable and influential old town.

CHESELYN HAY, CANNOCK, STAFFORDSHIRE.—A meeting has been held at Cheslyn Hay, when the Rev. J. Moden, of Birmingham, gave his lecture on "Religious Persecutions and their Lessons." The meeting was good and earnest, and being the first in connection with the society, may be regarded as a success. The chair was taken by the Rev. Alfred Cooke, of Cannock. The society may feel encouraged by the readiness of the people in this district to listen to its agents and friends.

HEDNESFORD, CANNOCK, STAFFORDSHIRE.—A lecture has been given in the Market Hall here by the Rev. J. Moden, of Birmingham. The subject of the lecture was "Religious Persecutions and their Lessons." The attendance and spirit of the meeting were good. The chairman, the Rev. Alfred Cooke, of Cannock, also addressed the meeting, and was followed by Mr. Hastings, the agent for the society for the Midland District. Before the meeting closed, through a little healthy opposition, there was raised an enthusiasm in favour of the Liberation Society.

OTHER MEETINGS.—To-day the conference is to be held at Bristol; a public meeting following in the evening. Mr. Gordon is this week lecturing at Bradford, and a number of adjacent places. The Rev. J. H. Taylor, of Bingley, one of the new local agents, has just lectured at Morton, Wilsden, and Windhill—all in the Bingley district. Mr. Carvell Williams is to address audiences at Daventry and at Worcester next week. A large public meeting at Warrington on Dec. 1 is being arranged for. The arrangements for the Newcastle Conference are proceeding satisfactorily. Mr. Cowen, M.P., is to preside at the public meeting. The Rev. Marmaduke Miller will during the same week deliver lectures at places in the Newcastle district. The first series of Scottish meetings will be held on Dec. 9, and following days, and will be attended by a deputation from London. The Norwich Committee has met and decided on arranging for a conference in that city in January.

DISESTABLISHMENT—THE DRIFT OF THE CURRENT.

During the past week there have been some remarkable indications of the way in which the disestablishment question is coming to the front. We have commented on the subject elsewhere, and now supply, as fully as our space will allow, the information on which it is based.

At a meeting held in the Town Hall, Shoreditch, on Thursday, at which both the members for Hackney addressed their constituents, and received a hearty vote of thanks, Mr. Fawcett spoke as follows on ecclesiastical questions:—

Nothing was so remarkable as the change which had come over the disestablishment question. Twelve months ago the disestablishment of the English Church was spoken of as the distant dream of a few enthusiastic fanatics, but now even moderate politicians spoke of it as a change certain to come, and the only question was by whom and in what form it should be done. He and others had greatly admired the picture of Mr. Disraeli posing himself during the last session as the great protector of the Protestant faith, and taking up his place on the broad platform of the Reformation. It was impossible not to contrast his attitude upon the Reform Bill with that when he spoke against democratic suffrage. He ventured to predict that Mr. Disraeli, who, above all things, wished to be considered an extraordinary man, would end his career by earning the epitaph—"He was a Tory Minister who enfranchised the democracy and disestablished the Church." (Cheers and laughter.) No one could deny that before a Tory Government had been many months in power Parliament had become entangled in ecclesiastical disputes, from which it had not yet extricated itself, and shrewd observers in the House of Commons were beginning to say that the only way of extricating themselves was by the simple process of disestablishment. (Cheers.) For himself, his chief fear was, not that disestablishment would come, but that the country would be precipitated into the disestablishment question before it was properly prepared for it. It would be impossible that Mr. Gladstone or anyone else should propose for England a measure similar to that of which so large a number of the Irish clergy had availed themselves under the names of "commuting, compounding, and cutting"—(a laugh)—and which had made so considerable a number manifest their anxiety to seek "fresh woods and pastures new." Nothing would induce him to vote for the disestablishment of the English Church upon the same principle as was applied to the Irish Church. If that were done we should see the reversion of the tithes handed over to the English landowner, a sum of

90,000,000 given over to a new Church body, and our historic cathedrals and ancient ecclesiastical edifices vested in some such body as Convocation. He was anxious that the friends of disestablishment should consider this question and grapple with it as soon as possible, for until they were prepared with an intelligible scheme of disestablishment, the English nation would never give up its control over so vast an amount of the national property. (Cheers.) It was a great principle at issue, and the friends of disestablishment should make it clear that what they were striking for was not a paltry reduction of taxation, but in order to devote Church property to some scheme in which the entire nation might participate independently of their religious opinions. (Cheers.)

On the same evening Mr. Knatchbull-Hugessen and Mr. Brassey, the members for Deal and Sandwich, addressed their constituents at Deal. The former, who, it will be remembered, was a member of the late Government, and was specially prominent about two years ago in denouncing the Liberation Society and all its works, thus referred to the discussions on the Public Worship Bill of last session:—

Although Mr. Disraeli had claimed for his Government the merit of having grappled with that question, it must not be forgotten that the measure was not introduced or contemplated by his administration at all; it was brought in by the Archbishops of Canterbury and York. It was only during its progress that Mr. Disraeli interfered and gave it his support. Now, it had been said because he (Mr. Hugessen) opposed the bill he must be a Ritualist. (Laughter.) Nonconformists opposed church-rates, and so did he; and therefore, by the same parity of reasoning, it might be said that he was a Nonconformist. Well, he opposed the bill on grounds which had nothing to do with Ritualism; the reasons were that he did not like the manner in which it was introduced, having been sprung like a mine upon the clergy; that it would put them in a position whereby they might be attacked illegally; and that it would fetter their power when they wished to deal with their rich and poor parishioners alike. If their position was to be changed, he would rather see it done openly, with an avowed purpose, than by a side-wind like the Public Worship Regulation Bill. Now, the most serious question of all was that affecting the relation between the Church and the State. If any man wished to form an opinion he should first of all consider the question as to what the Church of England was. One school of politicians said that it was a mere institution of the State, and as such must obey the law as declared by legislative authority; whilst others, and they were numbered by hundreds, said they must stand upon the lines of the Reformation. Public opinion was strongly against the presence of certain doctrines. People believed them to be erroneous, and moreover they hated priestcraft, interference in their religious views by any foreign ecclesiastic, and this made it certain that the authority of the Pope would never be accepted by the people of this country. The Church of England undoubtedly was a branch of the true Church as established by our Lord upon earth, and had never changed its character because it had cast off the errors of Rome. It was the same Church purified by the light of the Reformation. Then the State and the Church became co-extensive—the rulers of the one were the rulers of the other. They agreed to maintain doctrines which they believed to be true, and so there came a settlement, and the Church was established in England. Now the Church and State were no longer co-extensive. The Legislature was composed of men holding religious views other than those of the Church of England. They could not alter the creed of the Church, though they might define the rules and the limits by which the alliance between it and the State should continue; they might say they would not permit doctrines that were not allowed at the Reformation; but to alter the creed at the present day was a thing that could not be done. After bearing witness to the high minded and honourable conduct of Mr. Leatham and the other gentlemen, advocates for the separation of Church and State, in respect to that bill, the right hon. gentleman said the alternative must either be in disestablishment or a comprehensive Church. He was in favour of the Established Church, but he could not shut his eyes to the divisions in her midst. If they continued, and Parliament interfered, disestablishment might become inevitable. If Parliament at this time of day was the authority to tell him what he was and what he was not to believe, he would rather have disestablishment to-morrow, and he spoke, he knew, the sentiments of hundreds of thousands of Englishmen who were not Ritualists, but who were determined to battle for the freedom and liberty of the Church. The Legislature had declared by large majorities against disestablishment. Then how long could it be maintained? The answer depended upon Churchmen themselves. It was not the Nonconformists who were her real enemies, but outside she had the Church of Rome and Infidelity, and inside men who were playing into the hands of both. The faith of men was being rudely shaken, and they knew not who were their true guides; and while Infidelity was progressing the shepherds were quarrelling instead of uniting against the enemy. He would ask all true Churchmen to lay to heart the unhappy differences that existed, and he would appeal to the great Christian societies whether they could not come to a truce—if not an agreement—for the common good. If all Churchmen would not have the common sense to agree upon their differences the Establishment could not last ten years. For himself he should always take a broad and large view, and as long as the Establishment lasted would labour to have a Church so comprehensive as to include as many Christians as possible all under the bond of fellowship, for that alone would entitle her to the name of national.

Mr. Beresford Hope, M.P., in proposing the health of the Archbishop of Canterbury and the clergy of the diocese at an agricultural dinner at Goudhurst in Kent on Thursday, said he regarded the Established Church as the oldest institution in the land, because it existed in England while as yet one King of all England was not known in the country:—

He appealed to the good sense of all present to say

whether any conceivable good would come to any man, woman, or child if that institution were knocked down. There would be a scramble for the parish church. There would be no good in that. There would be rectors and vicars the same as at present, for the Church was a spiritual institution. There would be the same kind of men performing the errand of mercy in the Church, but they would not have that support from the constituted authorities which they had at present. The minister would not be the regular channel by which so much of administrative advantages was dispersed through the cottages and mansions of every parish, as was the case at the present time. It would be simply destruction for destruction's sake—nobody gratified, no one's welfare enhanced. There would be an absolute blank left just for the sake of a blank being made. That would be the result of our Church as an institution of the country being pulled down. But the Church was not merely an institution of the country. It was a spiritual body. In the Prayer-book they found every form of worship, admirably uniting things old and things new; at the same time recasting them to suit the wants of England, as England had been since the Reformation—presenting them in the most beautiful language, in the most orderly form, in the most orderly form, in the most comprehensive manner; and that Prayer-book was one which appealed to every taste and feeling of mankind. Those who loved magnificent forms—those who liked to hear the organ roll through the cathedral vaults—those who admired the song of the numerous choir—those to whom all the beauties of art were dear—had their enjoyment in the Prayer-book in its noblest form. Those who preferred a simple service, the words quietly read, the prayers uttered without the adornment of music in the mission chapel or the village church—these too could have their taste gratified by the employment of the same Book of Common Prayer, and he would say that so long as the Book of Common Prayer was permitted to us—not as a means of exercising legal ingenuity, not as the engine of persecution, but as the outpouring of souls before the Throne of Grace—so long would that Prayer-book be the bulwark of the Church. But if any persons, whether in spiritual positions or occupying the judgment seat, should be misguided enough to attempt to deal with that book in the spirit of a schoolmaster, a very dark day would have dawned upon the Church, and its disestablishment would be nearer by many years than it would otherwise be.

Commenting on these several speeches, the *Daily News* of Friday remarked:—

It is not one whit too soon for them to prepare some definite scheme of disestablishment and disendowment, to be laid before the country, so that we may all know exactly what we are asked to agree to, and that the conduct of the change may not fall into the hands of those whose chief purpose would be to make it as unreal and as unsatisfactory as possible. It is curious to observe by what a combination of impulses this question of disestablishment, this reconsideration of the relations between Church and State, has thus come to the front. The effect was certainly not brought about lately by what Mr. Disraeli once called "the turbulent agitation of boisterous platforms." On the contrary, there seemed to have settled over the country during the past year or thereabouts an unusual quietude with regard to this particular subject so far as mere agitation was concerned. After Mr. Gladstone had delivered the celebrated speech on Mr. Miall's motion two sessions ago a great many politicians of the class who believe that a brilliant speech from an official statesman can dispose of any reform which they themselves do not desire were convinced that the whole subject had gone to sleep for another generation. In the beginning of last session the Irish Secretary, who has learned better sense since that time, evoked the loud cheers of the country gentlemen by recommending the Irish representatives to re-establish the Irish Church. Mr. Disraeli himself more than once spoke as if the abolition of the Irish Establishment were a thing which the country, having been induced by every artifice to do, could hardly think now of undoing, but which it would not do now, if it had the alternative in its hands once again.

The question of disestablishment, says our daily contemporary, is literally floated up by a quiet rise of the tide of public opinion:—

The thing has hardly been agitated for; it has been brought about; it has come up to the mind of every one. No one can doubt that the legislation of last session had a great deal to do with the creation of the almost universal feeling which now seems to admit that the change must come. The moment the Legislature of the country found itself impelled or compelled to interfere once again, and in our day, in matters of Church discipline and practice, it became evident that the ultimate way out of an intolerable complication must be by dissolving the connection between the Church and the State. Mr. Mill pointed out long since as one, and perhaps the only, advantage now of the connection between Church and State in this country is that the State is generally more liberal than the Church. But even a Liberal State struggles at great disadvantage when it attempts to make a Church keep up with its spirit of intelligent progress. The passive resistance of the reactionaries of a Church is something which legislation finds it particularly hard to deal with, and the spectacle presented to the outer world is never particularly edifying. In its legislation for Scotland Parliament abandoned almost the only ground on which an Establishment could be justified, and virtually gave over to a sect what ought to be one of the possessions of the nation if the system were to be maintained at all. Here were two principles working different ways to the same end put into operation at the same moment. "The dial spoke not, but it gave shrewd signs, and pointed full upon the stroke of"—disestablishment. We admit that it was the duty of Parliament, having a State Church in hand, to endeavour to keep it to its discipline. But there grew up in both Houses of Parliament last session a very general feeling of doubt as to whether the disciplining of Churches was the kind of work which an English Parliament is best qualified to undertake, and whether it is work which legislators would long feel inclined to encounter. At one crisis of the slavery struggle in America it was evident to every observant person acquainted with the condition of things that if the South did not secede from the North a very large part of the North would certainly

secede from the South. Something like a similar crisis seemed lately to be in store for the relationship between Church and State in this country. If the State does not withdraw from its connection with the Church, it seems probable enough that a certain portion of the Church will before long secede from the control of the State, and perform its rites after what flourish its nature will. The legislation of last session would almost of itself have been cause enough for the remarkable change in public feeling which has made itself manifest. That change is not shown so much in any formal expression of a resolve that Church and State must sever as in the broad and quiet acceptance of the fact that the severance is to take place. The evidence that the change is there may be found in the pleas of Mr. Knatchbull-Hugessen and even of Mr. Beresford Hope, as well as in the speeches of those who advocate the policy which public feeling promises to bring about.

Other papers, such as the *Saturday Review*, the *Spectator*, and the *Examiner*, have also articles on the Church question. The *Saturday*, in an article on the Scotch Patronage Act and the recent meetings of the Church of Scotland and Free Church Commissions, says that the latter indicate a resolution to summon the United Presbyterians to make common cause with them, and that if they unite their forces they will largely outnumber the Established Kirk. Though a proposal in favour of Scotch disestablishment would be resisted by the whole Conservative party in Parliament, it is difficult to believe that, if a majority of Scotchmen made up their minds that Presbyterianism after the manner of the Established Church should enjoy no more privileges than Presbyterianism after any other fashion, they would be very long in getting their own way. The *Saturday Review* proceeds to say that there seems to be a sort of fatality attending Conservative Governments in their dealing with ecclesiastical questions:—

Here is a reasonable and Liberal measure, designed to widen the basis of the Established Church and to give her a stronger hold upon the Scottish people, which threatens by way of result to create a new and formidable outcry against the very institution which the authors of the bill wish to protect and strengthen. It would not be difficult to suggest a parallel in the case of the Church of England. The fact is that a Conservative Government is to an Established Church what a new and friendly landlord sometimes is to the tenant of an old house. For many years, perhaps, the tenant has tried in vain to get any repairs done, but except that there is a hole or two in the roof, that the walls show some cracks, and that the foundation has a slight tendency to settle, the house has served his purpose fairly well. By-and-bye there comes in a fresh landlord, who has something of the new broom in his composition, and who is perfectly willing to do anything in the way of repairs that his tenant can reasonably ask for. The occupier of the house is delighted, builders are called in, plans and estimates are prepared, and the workmen are put on without the loss of a moment. For a little time all goes well, but there comes a day when the landlord comes to see the tenant, and tells him, after much beating about the bush, that the more the workmen have done the more they have found to do, that the walls cannot be touched without bringing down the roof, that the foundations cannot be strengthened without peril to the walls, and that he has come to the conclusion that it will save money in the end to pull down the house altogether. The present Government are as yet in an early stage of this process. They have succeeded to power in the character of friends of the Church Establishment, and what can be more natural than that they should justify their reputation by removing abuses and supplying defects? The time is yet to come when they will find out that what looks like a mere unsightly block of wood may prove to be the beam on which all the timbers of the house depend. There is no putting new cloth into old garments. Established churches that have gone on without material change for centuries cannot be altered and refaced without being in danger of coming down altogether. There is much wisdom in the warning which Mr. Knatchbull-Hugessen has just given in his speech at Deal, and it is to be hoped that it will be seriously considered. If the Ministry do not promptly recognise the wisdom of letting things alone, they are likely to have the lesson impressed on them by a revival of ecclesiastical agitations which they may find it hard either to appease or to guide.

The *Spectator* commences an article on Church reform or disestablishment with this remark:—"Every speech which comes from a representative man shows that the question which now agitates politicians most is that of the relation of the Church to the State." Reference is then made to Mr. Fawcett's speech, to the protest of Mr. Cavendish Bentinck against the needless stirring up of the waters of ecclesiastical strife by his leader, and to the emphatic warning given by Mr. Knatchbull-Hugessen. In fact member after member, here a Radical, there a Whig, here a Conservative, there a Tory, has got "disestablishment on the brain," as the result, and solely as the result, of last session's legislation. The truth the *Spectator* thinks is simply this:—

What last session decided was that uniformity in Ritual was to become a reality, without any clear understanding of what the standard of that uniformity is to be—a question relegated to the future. Again, last session did not decide but threatened that uniformity in doctrine is also to become a reality; and in this case the standard is definite enough, but so obsolete and so full of inconsistencies in itself, that any really drastic attempt to measure the faith of the clergy of modern times by it is quite certain to issue in endless confusion. Now it seems to us that a very serious movement for disestablishment—one with which the efforts of the Liberation Society will compare somewhat as the army of Hesse-Darmstadt compares with the army of Prussia—can only be avoided in one of two ways, either of them still feasible, but the easier of the two consisting in a mere gain of time. It is quite possible that the Public Worship Regulation Act of last session may at

once fall into abeyance, and operate, if it operate at all, only in the manner in which the Ecclesiastical Titles' Act, carried after a very similar fashion, operated, namely, as a relief to the not unnaturally irritated temper of the English people, and as a kind of angry warning to the party at which it was aimed, to mind what they are about and mend their manners in time. And if that Act falls into abeyance, and the rash proposal of Mr. Lowe, still more rashly accepted by the Recorder of London, to extend the same machinery for the purpose of securing uniformity of doctrine, be dropped as quickly as possible, then assuredly there may be another longer or shorter interval of quiet, during which the various parties in the Church may rub on pretty much as before, and ecclesiastical litigation may remain a comparatively rare thing. But if some relaxation of that strenuous public purpose in this matter to which Sir William Harcourt gave last session so magniloquent and pompous an utterance, does not take place, then it is quite certain we cannot stop where we are. Of course the reference of the rubrics to Convocation, constituted as it is, will be without result. Of course Parliament itself will not embark on so perilous an enterprise as a minute revision and reform of the rubrics. And of course nothing but bitter public discontent will be caused by rigidly enforcing the frequently Ritualistic, and never very liberal, rubrics which we now have. When Parliament discovers that the Act "to put down Ritualists" really results in putting down anti-Athanasians, and perhaps also Evangelicals, while it makes uncommonly little, if any, impression on the soberer Sacerdotalists, we shall soon have a cry that either the Church must be reformed or it must be disestablished; and we need not say that, for statesmen, especially in the present condition of things in the only Church body to which a proposal for reform could be referred, disestablishment will be much easier than reform. We need not add that if the provisions of the Public Worship Regulation Act should be extended to doctrine, all these evil consequences will result, and in an infinitely more emphatic manner. Liberal clergymen will be found easily enough who, when confronted, for instance, with the statement in the Twentieth Article, "Neither may it [the Church] so expound one place of Scripture, that it be repugnant to another," will openly assert their right to do so, and declare their belief that to ignore the inconsistencies of statement in Scripture is simply to be dishonest exponents of it to the people, leading them to believe in a verbal infallibility which is superstitious as well as false. Yet once let the procedure for imposing uniformity of doctrine be made summary, and such a clergyman will be fairly condemned, under the present Articles of Faith, by any Court of Judicature to which his case is referred. And what would be the result of his deprivation? Simply, of course, that a considerable Liberal secession would be organised,—to match the probable Ritualistic secession which would result when it became equally easy to punish the declaration that "the wicked" do eat "the body of Christ in the use of the Lord's Supper."

Things cannot, our contemporary thinks, remain as they are—the scandal created by the flagrant contradiction between party views and the avowed formularies of the Church being too great. "There is no proposal by any reasonable person to make the Church less comprehensive. But there is a very real wish on the part of all straightforward men to make it as comprehensive in form as it is in fact. A simple ritual and a simple creed, either of which might be adopted by theologians of the most opposite schools, it is quite within the limits of possible change to introduce. What the English people want is to see less intellectual shuffling on the part of the clergy, and a moderate but real comprehension enforced by the law. Now we submit that there is absolutely no hope of this without a revision of the rubrics, and—in case of a Uniformity Act for doctrine—a revision also of the Articles of Belief; and both revisions must be suggested by men who represent not the clergy only, but also the elements of lay thought in these matters." The English people, on the whole, like the Establishment, but they do not like ultra-Ritualism in any sense. A laymen's suffrage in the Church is much wanted, for it exists in Scotland. But Canon Trevor urges, in the spirit of a fatalist, that if this and other reforms are agitated the English Establishment is so crazy that any touch will bring it down. If that be true, though it is open to doubt, the *Spectator* thinks there will not be much harm in bringing it down. If false, there will be much good done in building it up.

The *Examiner* prophesies that the Conservative chief will end his career by earning the epitaph—"He was a Tory Minister, who enfranchised the Democracy and disestablished the Church." The *Examiner* made substantially the same prophecy during the debates on the Public Worship Bill, and believes that the day of fulfilment is not far off. Our contemporary draws an imaginary and amusing picture of the fearful ecclesiastical strife that may ensue when Mr. Russell Gurney shall bring in his bill to facilitate the punishment of clergymen who may be guilty of heresy [unmindful of the fact that it is in the power of the Prime Minister, as it is no doubt his intention, to quash all ecclesiastical legislation, at all risks, during the ensuing session.] The *Examiner*, however, thinks that things might go on till ecclesiastical debates would become unbearable, and Her Majesty's Government would in the end be obliged to accept something which would virtually cut the Church free from the State. Such stout old Tories as the larger of the two Mr. Bentincks might secede with angry words on their lips, and Lord Salisbury might again leave the Cabinet, to obtain time for the composition of an article on the second "Conservative surrender," but Mr. Disraeli would take the mass of his party with him, because behind him would be the mass of Churchmen as well as Dissenters. Mr. Fawcett's words of warning that Disestablishment may come too soon are most important. There must be no disendowment after the fashion of the Irish Church

—the scheme which was sanctioned by the House of Commons for giving the Irish landlords, in the course of some fifty years, as large a sum every year as would endow another Oxford or another Cambridge. As to the English Church, it would be positive madness to arm any body of clergy with ninety millions. "It would be hardly less insane than to arm garotters with Martini-Henry rifles and disband the police. A body of men who think that they are priests, that they can work invisible miracles, that they are armed with infallible truth, and that all their foes must be the servants of the devil, may be nice, amiable gentlemen so long as they are held down by the impartial scepticism of the State; but they become dangerous indeed if the State stuffs their pockets with money, and leaves them free to do what they like. Hence Mr. Fawcett does quite right to warn us that we must prepare a scheme of disendowment very different from that which was applied to the Irish Church. The work will be so difficult, the prize at stake is so vast, and the day for action may be so near, that the Radical party cannot too soon begin to prepare such a scheme of disendowment as will make it safe to disestablish the Church."

The *Morning Post* believes that the Public Worship Regulation Bill is certainly destined to lead to more discussion than it has yet received, and it is not unimportant to learn what a man like Mr. Knatchbull-Hugessen, who is neither a Ritualist nor a partisan on the opposite side of the question, has to say about it. He justly observes that a very large number of the members of the Church of England "will not submit that their creed shall be revised, and their religious opinions prescribed to them by the State, which is no longer coextensive with the Church," and he maintains that we are reduced to one of two alternatives—"Either we must have disestablishment, or we must have a comprehensive National Church." Can there be any doubt that this is a sound view of the situation?

Of the alternatives suggested by Mr. Knatchbull-Hugessen—a comprehensive national Church or disestablishment—the *Record* would prefer the latter, "for a Church that so entirely denuded itself of its Protestant character as the Church of the Reformation as to sanction doctrine and practice which it requires a very subtle intellect to distinguish from that of Rome, would no longer be worthy of her position, and must merit degradation. Happily, however we are not reduced to the alternative indicated by the member for Deal. A third course is open to us. We may maintain the Church of England in her integrity, on the basis of her Articles and her Liturgy; and we believe that in doing this, and in banishing as far as in us lies all erroneous and strange doctrines, and all practices inconsistent with her Protestant character, we do but strengthen her claims on the people of England to be the Church of the nation."

THE SCOTCH PATRONAGE ACT.

At the meeting of the committee of the General Assembly of the Established Church of Scotland, held at Edinburgh on Monday, Dr. Trail, the moderator, in the chair, Lord Polwarth gave in an interim report of the committee on union with other Churches, recommending that the General Assembly should, without further delay, formally approach the other Presbyterian Churches in Scotland, with a view to union. The committee were of opinion that in order to the accomplishment of that object the Church of Scotland should be prepared to consider any basis of union which was consistent with its historic principles, and in making the recommendation they expressed the earnest hope that such overtures on the part of the Church would be met in a spirit of brotherly kindness. His lordship said that when they reflected on the immense masses of people in this country, the teeming multitude left unevangelised and untaught, and the way in which work was hindered by divisions and separations, they could not but feel that it was of the utmost importance that the Churches should draw together and consider if it were not possible to reunite. He was persuaded that this Church was willing to consider, as far as it possibly could, the best means of promoting and restoring the union which once existed.

Sir Robert Anstruther moved that the commission receive with the greatest satisfaction the communication made by the committee on Union with other Churches, and resolve to record the same in their minutes. It appeared to him of the greatest possible importance that those feelings of kindliness—he might say brotherly affection—which he knew animated the heart and mind of every man in the room towards their brethren in other Churches, should be made, as far as possible, public. There might shortly arise difficulties towards their entertaining feelings as warm and cordial as they did that day by reason of things that might be said against them. There could be no doubt that the repeal of the Act of Queen Anne created a crisis in the history of the Church of Scotland, and that it removed a great barrier to union between themselves and many of their brethren. It might even seem to many, as it seemed to him, that it removed the great barrier to union between them and their friends. There existed out of doors among their brethren in other communions a very general feeling that they were actuated, as regarded the repeal of that Act, by a desire, so to speak, to steal a march on their brethren—to get to windward of them. A charge had been made of a desire to steal and draw away their pastors and their people. It was desirable that they should emphatically make

known to their brethren that they were not actuated by quite so unworthy a motive, but that they were actuated by an honest and sincere desire to vindicate what they believed to be the rights of their people from an unrighteous Act of Parliament, and to maintain their right to a free choice in the election of their own ministers, and to put the Church right in the eyes of the world. As regards that point, he went on to say: I would respectfully submit to our friends of the United Presbyterian and other churches that if a great duty lies upon us towards them, a not less important duty lies upon them with regard to us. As I humbly conceive, they are as much bound to treat us with Christian forbearance and fraternal affection as we are bound to treat them, and I would submit at this time above all others, that it behoves them carefully to review their position in regard to us, for it becomes apparent, and I believe it must become apparent to every independent, impartially-minded man, that there is now an opportunity for union which did not exist before the Act of Queen Anne. I respectfully submit that they are now as much bound to make advances to us in a friendly and brotherly spirit, in their willingness to join us as far as a basis of union can possibly be found, as we are willing to make advances to them. I cannot but believe that there are among our friends of the United Presbyterian and Free Churches who feel towards us, and upon this subject of union, as we feel towards them, and upon the same subject. No one who respects the Free Church and respects the example she sets to the world of being willing to sacrifice everything for the sake of conscience, can desire that she or her principles should disappear from among us. On the contrary, we know what we have all gained by seeing the example which she has set us. (Hear, hear.) We know what she has done for Scotland by the earnestness with which she has set herself to evangelistic work, both at home and abroad. We know what a loss it would be for us were the Free Church as we have known it since the days of Chalmers, and as we have known it in Scotland, to disappear. It would be a great loss for Scotland, the nation, and the world. We know very well that our proceedings to-day will in many quarters be laughed at. We are told that we are prating for union when the enemy is at our gates and forces are gathering against us to accomplish our destruction altogether; but it does not seem to me that that need interfere with the calm, dignified, and collected action of the Church of Scotland in the matter. She has a duty to do by the people of Scotland. She intends to do her duty by the churches and her people as well in the day of calm as of storm. It is a warfare, if it comes, which is none of our seeking. Therefore, we may conduct ourselves in the day of warfare with calmness and with quiet. If it is to come—I speak as a politician for the moment—I would much rather that it should come than be continually hanging over our heads. (Applause.) I should like to know what the people of Scotland and of England would say of the destruction of the Established Churches. I want to know whether the State is to be secularised, and whether the worship of God as ordained by the State, as far as the State can ordain the worship of God, is entirely to disappear from among us. To speak the truth, I am not afraid of Mr. Miall or of Mr. Leatham, nor yet of the Disestablishment Association which has been started in Scotland. I do not think that the people of Scotland will like a secularised State any better than secularised schools. (Applause.) It is not long since an order came from Birmingham that we were never to have the Bible in our schools, but where is the Birmingham League to-day? A great many have forgotten that it ever existed in England, and its best allies in our country have maintained a prudent silence, for the best of all reasons—that no association has spoken such great things and so totally collapsed as the Birmingham League and the secularistic principles of scholastic teaching which were then advocated. If a policy of naked confiscation is to be put before the people, in my humble opinion the sooner it is put before them the better. If I am at all right I do not think they will approve it; at least, I may say this, by way of a passing remark—no public man of note, no statesman of eminence, has given his adherence to the programme, and this is a fact worth mentioning. But the warfare and contention and the evil feeling that this can scarcely fail to stir up is not a cause of our seeking. If it must come, we must all lament as Christian men what it must do. It can hardly fail to stir up bitterness of feeling; it can hardly fail to promote a hostile instead of a brotherly spirit; it can hardly fail greatly to hinder the work that the Churches ought to be engaged in; but if it is to come, let us humbly trust that we, as members of the Church of Scotland, may be mindful of the old traditions handed down by Knox, by Cunningham, and by Chalmers. (Applause.)

Professor Wallace moved that the communication of the committee lie upon the table until the next meeting of the commission. With respect to union in the abstract, he agreed with all that had been said as to its vast importance, if it could be attained on proper principles; but he desired to consider what was the best time for attaining union. He thought if they went forward at present they would put it into the power of the other Churches to say, "Your attitude has somewhat of a political and over-dexterous aspect. It seems to us that you, in coming forward with this proposition, want to put us in a false position. You want to put us in the position of being refusers of union, and to cast upon

us the odium in the eyes of the public of Scotland of having taken up that position." He did not say that that would be the position taken up by the Free and United Presbyterian Churches; but to go forward in the circumstances with that proposition put it in the power of those Churches to say that that might be their meaning. Another consideration which occurred to him was that an expression of desire for union was by no means a new thing in the ecclesiastical history of the country. They had ten years of attempt at union on the part of persons who had great interest to reunite with one another, and he put it to the commission whether these ten years of attempt at union or the practical results of them had been to the advantage or disadvantage of Christian truth and Christian sentiment. (Applause.) That being so, he wanted time to consider whether he should embark in a similar undertaking, the results of which seemed to him in a considerable degree to have been disastrous in the attempts of other people to do the same thing.

The motion of Dr. Wallace not being seconded, that of Sir Robert Anstruther was declared to be carried.

The commission then took up the consideration of the interim regulations for the election and appointment of ministers until the meeting of the General Assembly of 1875.

The regulations were agreed to after discussion and several divisions. The third regulation provides "that the roll of the congregation should include, first, as communicants all persons not being under church discipline whose names appear on the roll of communicants and who have not ceased to be members of the congregation by receiving certificates of transference or otherwise; secondly, as adherents only such other persons, being parishioners of full age, as have shown to the satisfaction of the kirk session that they desire to be considered as connected with the congregation as would be admitted to the communion if they applied and had claimed to be enrolled as members of the congregation." On the roll being made up, a motion of the congregation should be called from the pulpit. Regulation six provides that "at the meeting, or any adjournment of it, the congregation shall appoint a committee to select one or more persons whose names are to be submitted to the congregation, with a view to the appointment of a minister." Rule seven provides that when the committee are prepared to report, another meeting of the congregation should be called, and that if a majority of the electors present vote in favour of calling any one of the persons whose names have been thus submitted to the congregation, a minute of the meeting to that effect, duly signed by the moderator, shall be sent by him to the moderator of presbytery to be laid before the next meeting of that court, and shall be held to be a valid deed of appointment. If no person has a majority of votes of the electors present, then the whole matter shall be remitted to the committee, or a new committee may be appointed for report to an adjourned meeting of the congregation, with or without special instructions. Regulation eight is as follows:—"The presbytery shall, at a meeting to be held within three weeks of the said congregational minute—viz., received by the moderator of presbytery—consider the same, and if satisfied with the regularity of the proceedings, they shall sustain the same as a valid election, and proceed further according to the laws of the Church." Regulation nine provides that "no appeal or complaint from any judgment of the presbytery in respect to the election and appointment of a minister in a parish shall sit procedure up to, but not including the fixing a day for the admission of the minister elected, so that the whole case may be ripe for the judgment of the General Assembly." Regulation ten provides that "it shall not be competent at any of the meetings of the congregations referred to in these regulations for any one to be represented by counsel or agents."

After the adoption of the regulations the commission adjourned.

The Commission of the Free Church General Assembly met in their hall, under the Rev. Dr. Elder, Rothesay, moderator.

Dr. Buchanan reported that the amount collected this year for the sustentation fund amounted to 70,908*l.*, being an increase of 9,576*l.* over the sum collected at the corresponding period of the preceding year.

Dr. Rainy gave in a supplementary report on the Church Patronage (Scotland) Act, and moved the adoption of the following resolution:—

"Whereas the recent Act of Parliament on the subject of Church Patronage in Scotland has been represented as fitted to facilitate a reunion of Scottish Presbyterians, and in particular as sufficient to remove the main grounds of dissatisfaction with the constitution of the Establishment on the part of members of the Free Church, the commission think it right to declare—first, that the Free Church of Scotland adheres to the principle of her claim of right adopted in 1842, and of her protest in 1843, and maintains steadfastly the duty of a national recognition and promotion of Scriptural truth; secondly, that the Free Church of Scotland continues to protest against the principles of law established by the House of Lords and by the Legislature during the proceedings which led to the disruption, according to which the Church, in the discharge of her peculiar and incumbent duties, is held bound to give obedience to any directions which the Civil Courts may judge themselves entitled to issue (on the plea of securing or enforcing what those civil courts consider to be civil rights of parties or statutory duties of the Church), even when those directions apply to matters confessedly Scriptural, as is set forth at large in this Church's unanswered protest, and that by this principle the Scriptural liberty of the Church to obey the will of Christ has been encroached upon, and the spiritual independence of the Church as far as concerns the Scottish Establishment has been overthrown; thirdly, that the recent Act regarding patronage does not profess to change this principle of law, but tends

rather to confirm it, and that there is now no prospect of its being reversed; fourthly, that moreover the Free Church of Scotland, under the good providence of God and through the liberality of her people, secured from the first, and has during the last thirty years attained increasingly, a position which she is not prepared to abandon for the sake of any advantages which her re-establishment could offer to her; and, finally, that the existing connection between Church and State in Scotland is upheld on unscriptural and inequitable bases, and that consequently its termination is an essential preliminary towards a beneficial readjustment of Scottish ecclesiastical arrangements, which readjustment is the common interest of all Presbyterian bodies holding the Westminster Confession of Faith."

In supporting the motion, Dr. Rainy said he felt that they were placed in a somewhat disadvantageous position in discussing this question, because they were so apt to be represented as taking up an attitude of reanimated hostility to the Established Church, and as doing it on an occasion when the Established Church was, at all events in some respects, apparently approximated to some views of duty which the Free Church advocated long ago, and advocated still with reference to the interest of the people in the settlement of a minister. Now, in so far as there had been on their part anything like a manifestation of hostility, or of coming in on their part with caveats and protests in this matter, he had only to say that that inevitably followed from the manner in which this business was gone about, and from the known and honourable relation to this whole class of questions which had been allotted to the Free Church, and which they could not help sustaining. The Duke of Argyll, who sometimes took his readers at a disadvantage by firing his shots rather suddenly, indicated that a great deal was to be made of this, that once we would have been satisfied with something like the Bill, but now we claimed that the State should surrender to the Church the whole powers to define her own domain. Well, such an act might have been done before the disruption in one view—that was to say, the Church might have conceived that if the immediate cause of the quarrel were taken out of the way she would still be able to maintain the attitude of a Church that had not resigned her spiritual independence—(applause)—but the state of things now was not the same as before the disruption. It was a wild idea to look for a reconstruction of things in connection with the Established Church. If they supposed that men who knew what spiritual independence meant, men who knew how that question was working all over Europe, and who knew how the Free Church had been looked to in connection with that principle—if they supposed that such men were to be lured into the Established Church on the precarious footing of a "perhaps," there must be some strange hallucination in the matter, and it was high time that it should be put an end to. He was not anxious that the Free Church should be harping as a Church on disestablishment, but it was time that they should make it clear which way their faces were set.

Provost Swan, Kirkcaldy, seconded the motion.

Dr. Begg said he looked upon it as absolute madness and infatuation on the part of the Free Church to plunge into a crusade against the Established Church, and his decided conviction was that it would recoil upon themselves. (Hear, hear.) He was prepared to prove the Patronage Act was a most admirable Act. To his mind it was better than the Act of 1690; and if it was as well-worked in the Church as it had been fabricated in Parliament he would have very little objection as to the position of things in that respect. That being the case, what was it that was making them get up this storm and agitation against the Established Church? It seemed to him there was no call whatever for the Free Church to plunge into this crusade, and more than that, they were getting no credit in the country, and never would, for disinterestedness in carrying forward such a crusade. It seemed to him their conduct in the matter was altogether impolitic. He concluded by moving:—

That while the commission cordially acknowledges that it is the duty of this Church to adhere to her fundamental principles embodied in the disruption documents, and to keep up an intelligent and faithful adherence to them on the part of her members, the maintenance and extension of these principles will not be promoted by any such action as is now proposed with reference to the question of establishments of religion.

Sir Henry Moncrieff said that in the resolution moved there was no reference to the principle of disestablishment at all—no reference even to the question as to what the State ought to do at the termination of such connection. It was merely an assertion that the existing connection was unscriptural and inequitable, and that it should be brought to a close. He was very unwilling to enter into this kind of controversy; and he might say that he thought it would be extremely inexpedient in the Free Church to raise any such question as disestablishment. But then they had been compelled to enter into the question. (Applause.) He was not to be understood as agreeing to all the action which might be taken by others who supported Dr. Rainy's motion. His opinion was that they had been called upon to make a declaration of the position in which they stood in regard to this question, but on the other hand he did not think they were called upon to take active steps along with other parties for the purpose of bringing about disestablishment. They contended that the Established Church of Scotland was not the true Church of Scotland—(applause)—and that anything to bring about union among the Presbyterians in Scotland must not be on the footing of an Act for the benefit of that Church, or an Act intended to draw other churches to it.

After further discussion, in which Dr. Thomas

Smith, W. Kidston, Ferniegair, and others, took part, there was a division, when 116 voted for Dr. Rainy's motion, and 33 for Dr. Begg's. After some other business the commission adjourned.

MR. GLADSTONE ON THE VATICAN DECREES.

It will be seen from an advertisement elsewhere that Mr. Murray announces the twenty-second thousand of Mr. Gladstone's recent pamphlet, and that he has issued a people's edition, price sixpence, German and French editions of the brochure are also announced.

Messrs. Longman and Co. announces as preparing for publication, "The Vatican Decrees in their Bearing on Civil Allegiance," by the Archbishop of Westminster. Lord Robert Montagu has also in the press a reply to Mr. Gladstone, called "Expostulation in Extremis."

We continue to have expressions of Roman Catholic opinion on the subject. A large meeting of the members of the Catholic Union of Great Britain was held at Willis's Rooms, London, on Wednesday night, Lord Petre presiding, in the absence of the Duke of Norfolk, who has gone to Rome. Resolutions were unanimously passed to the effect that Catholic loyalty was not affected by the Papal Infallibility dogma, and that Lord Acton, Lord Camoys, and Mr. Peters were not the representatives of the Catholic laity. The discussion on Mr. Gladstone's pamphlet was animated. On this protest "A Lay Catholic" pointedly observes that "the letters which those three Catholic laymen have recently published derive their importance, not from the adhesion of sympathisers, but from the character of their own contents. The manifesto of 'the Catholic Union' appears to have been framed on exactly the opposite principle." In a letter to the *Times* Mr. Martin Archer Shee maintains that the Church has no power to declare a new dogma, which has not been believed always and by all; and that when it does so, its decree is invalid. Mr. Shee, for instance, quotes two Roman Catholic declarations against Papal infallibility. One is taken from a pamphlet published in 1680, and which had "gone through more than thirty editions when in 1788 the English Catholic Committee then in official communication with Mr. Pitt with a view to a relaxation of the existing disabilities, sent a copy of it to that Minister, authenticated by the signature of the Hon. and Right Rev. James Talbot, the Vicar Apostolic of the London District, and accompanied by a letter in which the committee described it as 'a printed summary of their tenets which they were persuaded every Catholic would readily sign.'" This declaration says:—"It is no matter of faith to believe that the Pope is in himself infallible separated from the Church, even in expounding the faith." That, however, strictly interpreted, would be true till after the dogma had been promulgated by the Vatican Council. The other declaration is more explicit. It is a protestation by the English Catholics of 1788, and ran in the words, "We acknowledge no infallibility in the Pope,"—a most distinct declaration not only that the belief in Papal Infallibility was not obligatory, but that it was not entertained. And yet this declaration was signed, according to Mr. Shee's report of Mr. Butler's "historical memoir of English Catholics," "by the four Vicars Apostolic, and, with a very inconsiderable exception, by all the Catholic clergy and laity in England."

Mr. Dillon, auditor of the Historical Society of the Dublin Roman Catholic University, delivered an address at the opening meeting for the session which has caused a profound sensation. He condemned the exclusion of any phase of opinion as calculated to stunt the intellectual growth, and he also declared that the Roman Catholic University had been a failure, and advocated its reorganisation. The reception, somewhat timid and temporising, given to these remarks by Monsignore Woodlock, and the reception, by no means timid nor indeed respectful, given to Monsignore Woodlock by the students, seem to show a sense on both sides of the comparative strength of the parties. The Catholic University is in revolt against Catholic education.

It is not a little significant that even Sir G. Bowyer, whose Ultramontanism is of a pronounced character, has publicly protested against Mr. Capel's assertion that "the ecclesiastical power is superior to the civil, and defines and limits the one and the other."

The Very Rev. Canon Wallwork, at a meeting in Liverpool on Wednesday night, in denouncing Mr. Gladstone's pamphlet, stated that when the right hon. gentleman described the Church of Rome as turning her back upon the poor and courting the rich, he knew that what he said was a lie, and lying lips were an abomination to the Lord.

Monsignor Capel, preaching at Bristol, said that the Roman Catholic Church was proclaimed by men in high places to be the enemy of human liberty, because they knew her voice reached alike the highest throne and the lowest stratum of society. The Ritualistic practices of a party in the Church of England bore witness to the truth and vitality of the Church from which they were borrowed.

Mr. A. P. De Lisle, of Garendon Park, while declaring his hearty acceptance of the Vatican Decrees, joins in with Sir George Bowyer's demurrer to Monsignor Capel's statement concerning the subjection of the civil to the ecclesiastical power. He adds that he rejoices in the publication of Mr. Gladstone's "Political Expostulation."

The O'Donoghue has written a long letter to the

Times, in which he states why he, who has been a constant supporter of Mr. Gladstone, cannot agree with the propositions contained in the "Expostulation." The O'Donoghue does not impute defection to Mr. Gladstone, "for (he adds) I have never looked upon him as the champion of the Catholic cause. In my view, when he upset the Irish Protestant Church he did so not from any special sympathy for the Catholics, but as the leader of the Liberal party, and he would have acted similarly had the majority of the Irish people been Quakers or Moravians, instead of Catholics." In a subsequent passage the O'Donoghue "glories" in proclaiming his "entire submission to the authority of the Pope." He adds:—"I know as well as I do that I have a pen in my hand that my entire submission to his authority involves the faithful discharge of my duty as a subject of the Queen." The O'Donoghue contends that on Liberal principles the Roman Catholics are entitled to have their views on the subject of education respected, and he concludes by declaring that after recent events he will be more anxious than ever to show his reverence for ecclesiastical authority and his loyalty to the Crown and Constitution in all its branches.

Dr. Ullathorne, the Roman Catholic Bishop of Birmingham, has issued a pastoral letter to the faithful of his diocese, in which he refers at length to Mr. Gladstone's pamphlet on the "Vatican Decrees," and vindicates his co-religionists from the imputations upon the thorough loyalty of their allegiance. He asserts that it is a well-known fact that the heads of Fenianism maintained and inculcated that the one great obstacle to successful rebellion and revolution was the influence of the Pope and the Catholic Church ever inculcating the duty of civil obedience.

A letter has been addressed to Archbishop Manning by two Irish reformed priests in reference to Mr. Gladstone's pamphlet. They decline to accept Dr. Manning's view of the questions raised, and so far from thinking that Mr. Gladstone has gone too far, their decided conviction is that he has not gone far enough.

The *Popolo Romano* says it believes the motive of the journey of the English bishops to Rome is to confer with the Vatican upon the measures of defence to be adopted in case the British Government should seek to restrict the liberty of action of the Catholic clergy. "The English bishops," continues the *Popolo Romano*, "would in that case ask to be left free to choose their own course of opposition, wishing to maintain respect for the laws of the State and the political situation of England. The character of the English people would not allow of a blind acceptance of the regulations imposed upon Italian and German bishops. The Pope has consequently requested the English bishops to draw up a series of questions, which will be submitted for examination to the Congregation of the Apostolical Penitentiary."

A Roman telegram in the *Standard* says:—"The speech of the Pope, violently reproaching Mr. Gladstone and his pamphlet, was spoken. The clerical *Armonia* of Florence has published it. The denial of Reuter's agent was erroneous, and the denials of the Roman clerical papers were false."

THE CLERGY AND THE RUBRICS.

The *Record* understands that the Council of the Church Association have decided on organising a special committee with a view to immediate action on the important questions now at issue (vestments, eastward position, &c.). Our contemporary hopes soon to be able to announce the names.

A general meeting of the Fellows of Sion College was held in the hall of the college on Tuesday, having been summoned by the president, in compliance with the requisition signed by seventy of the Fellows, to consider the expediency of memorialising the two Houses of Convocation "against any such alteration of the Rubrics as will give legal sanction to the use of eucharistic vestments and the eastward position of the minister during the celebration of the Lord's Supper." A resolution was moved by the Rev. Joseph Bardeley, rector of Stepney, and seconded by the Rev. Charles Mackenzie, rector of All Hallows, Lombard-street, and prebendary of St. Paul's:—"That this college is of opinion that it is inexpedient to make any change in the rubrics and laws relating to vestments and the position of the minister during the celebration of the Lord's Supper; and would strongly deprecate any legislation which would give legal sanction to the use of a distinctive dress and the eastward position of the minister during the service for the Holy Communion; and that a memorial to this effect be addressed by this college to the two Houses of Convocation." To this an amendment was proposed by Dr. Simpson, rector of St. Matthew, Friday-street, and Minor Canon of St. Paul's, seconded by Dr. Irms, rector of St. Mary, Woolnoth, and Prebendary of St. Paul's:—"That the college memorialise Convocation against altering any of the rubrics of the Prayer-book." This amendment was rejected by a large majority, and the original resolution carried by fifty-four to twenty-four. A form of memorial to Convocation, on the motion of the Rev. H. J. Cummins, rector of St. Alban's, Wood-street, seconded by Prebendary Auriol, rector of St. Dunstan's-in-the-West, was agreed upon.

A largely-attended and influential meeting of the clergy and laity of the diocese of Bristol was held at Bristol on Thursday, at the request of the bishop, to consider whether any change is desirable

in the following rubrics, and if so what, viz.: First, the ornaments rubric; second, the rubric relating to the position of the celebrant; and third, the rubric at the beginning of the burial service. Some 250 were present. The discussion lasted over three hours. The opinion of the majority was decidedly against any alteration of the rubrics at the present time; this being also the view advanced by Bishop Eliott in his recent charges. The three rubrics were discussed seriatim, and from the first a motion was made that no change was desirable pending a decision of the full court of appeal as to the legal bearing of the existing ornament rubric, but an amendment to the effect that it was inexpedient to alter the rubric was carried by 114 to 96, and similar decisions were come to in reference to the two other rubrics named.

The Bishop of Salisbury has sent round a circular-letter to the rural deans of his diocese in Wilts and Dorset, asking them to convene meetings on the question of the eastward position, and the wearing of a distinctive dress in the Communion office. The bishop expresses a fear that to re-enact a law like that of the rubric of 1552 (which was in force only till the death of Edward VI. in 1553, and was not restored on the accession of Elizabeth), forbidding all vestments whatever, both "at the time of the Communion and all other ministrations," except the surplice only (and perhaps the black stole), and in the case of graduates, the academical hood—would cause a wide and lamentable rent in the Church of England.

The Rev. Charles Kemble, prebendary of the diocese of Bath and Wells, died on Wednesday.

It is said the Government contemplate the creation of no less than four new bishoprics, Nottingham, Dover, Cornwall, and Bradford.

DR. NEWMAN writes to the *Liverpool Daily Post* to absolutely contradict the assertion that he was at one time on the point of uniting with Dr. Dollinger and his party, and that it required the earnest persuasion of several members of the Roman Catholic Episcopate to prevent him from taking that step.

BIBLE REVISION.—The company appointed for the revision of the Authorised Version of the Old Testament have finished their twenty-sixth session. The revision of the second Book of Samuel was continued as far as the end of chapter xviii.

THE TRAFFIC IN CHURCH LIVINGS.—A SIGN OF THE TIMES.—The living of Little Oakley, near Harwich, was offered for sale by auction on Wednesday. The living is worth 406*l.* per annum, and the incumbent's age is eighty. The auctioneer complained of the depressed state of the market, but urged that the country had paid for the suppression of slavery and the abolition of army purchase, and buyers of livings would be sure to get more than they give. After great hesitation, the biddings went up to 2,450*l.*, when the auctioneer said he could manage better privately.

MR. O'KEEFE AND INFALLIBILITY.—The Rev. Mr. O'Keefe writes to the *Dublin Mail* to say that it has incorrectly represented him as hostile to the doctrine of infallibility. He says that immediately on its being proclaimed, he taught it to his people. He promises to explain his views on this point in a book which he has in the press on Ultramontanism. The *Mail* says it does not see how he can reconcile the dogma with the position he has assumed, and adds that "the ingenuities of papal logic are becoming quite too much for a common-sense world."

PERSECUTION IN SYRIA.—A deputation from the Reformed Presbyterian Churches of Scotland and Ireland on Friday waited upon Lord Derby, and asked the Government to use their influence to put a stop to the acts of persecution directed by the Turkish authorities against the Christian community in Syria. The noble earl promised that the Cabinet would do all in their power, for they were anxious that there should be no outbreak of religious fanaticism in Turkey to endanger the friendly relations between that country and Great Britain. [The Turkish Government have instructed the Governor of Syria to reopen the schools closed by him. It seems that the extent of his interference has been greatly exaggerated.]

THE POPE AND THE CARDINAL.—Cardinal Cullen lately forwarded to the Pope 2,600*l.* as Peter's Pence, and has received from the Pontiff a letter of thanks, in which recognition is made of the zeal of the cardinal and the charity of his flock. The Pope at the same time bestows the highest praise upon the Irish Roman Catholic prelates, who, in order to provide for the salvation of their people, unhesitatingly raised their voices in condemnation of the "nefarious doctrines" lately delivered to the public under the pretence of promoting science by unbelieving men. His Holiness expresses a hope that the "pious flocks" will continue to listen with docility to their pastors, and keep aloof from such "poisonous pastures."

IMPORTANT BURIAL CASE.—The Judicial Committee of the Privy Council decided on Saturday an appeal from Canada, in which the question raised was whether a Roman Catholic was under certain circumstances entitled to ecclesiastical burial. A man died who in his lifetime was a member of the Canadian Institute, which contained books prohibited by the Church of Rome. As being under the ban of the Church, interment in the cemetery of the parish was refused, and the body had been deposited in a temporary resting-place pending the result of the litigation. The Judicial Committee reversed the decision of the Canadian courts, upholding the interdict, and directed a mandamus to

issue for the burial of the deceased in the manner claimed.

THE AMERICAN EPISCOPALIANS.—The Convention of the Protestant Episcopal Church of the United States during its recent sittings created four new missionary episcopates for the United States—two in Texas, one in California, and one in New Mexico and Arizona, to which bishops were appointed. In the foreign field the jurisdiction of the Bishop of China and Japan has been diminished, and a new bishop is to be consecrated for China. A missionary bishop was elected for Hayti. Four dioceses—New Jersey, Ohio, Wisconsin, and Michigan—were divided. The first Bishop of Hayti, the Rev. J. T. Holly, is of African descent. At present he is in charge of a church at Port-au-Prince.

ROME AND OXFORD.—It appears from a correspondence published in the *Times* that a son of Mr. J. Wilson Browne, of Birmingham, abjured Protestantism and became a Roman Catholic. His father wishing him to continue his studies at Oxford, the son consulted Archbishop Manning, who told him, to his surprise, that the Holy See having expressly condemned the English Universities as dangerous to faith and morals, he ought not to go to Oxford. Mr. Wilson, sen., in a letter to the archbishop, says he "can scarcely think it possible that a Church professing to encourage learning should object to a young man of twenty-one completing his education at a university from which all sectarian teaching is excluded." The archbishop replies that such are the directions of the Holy See on the subject. He regards the cause of this trial as "a benediction to the son," though he expressed his sympathy with the father.

THE FRENCH PROTESTANT CHURCH.—It seems that those deputies who belong to the Liberal Protestant party intend to call the attention of the Chamber to the conduct of the Minister of Public Worship during the crisis which has sapped the foundation of the Reformed Church. The 350,000 Liberal Protestants in France are represented by the following deputies:—MM. de Pressensé (pastor of Paris), Colonel Denfert (who defended Belfort), Foucaud, Leroyer, Léon Say, Waddington, Guibal, Scherer, and Taxile Delord. The orthodox party is represented by General de Chabaud-Latour, Minister of the Interior, M. Cornelis de Witt, Mettetal, Johnston, D'Haussonville, and Alfred André. The Liberals are all Republicans, and the orthodox party Royalists. According to a recent decision, the Liberals can no longer vote in the consistories; and it is to be expected that the Minister of Public Worship will refuse to pay the pastors of the Liberal section out of the funds of the State.

PROFESSOR TYNDALL AND THE RELIGIOUS SENTIMENT.—According to the *Dundee Advertiser*, Mr. M. D. Conway, in concluding his recent discourse on Mr. Mill's *Essays*, narrated a conversation he had heard between Professor Tyndall and Chunder Mozoomdar, the representative of the Brahmo Somaj, which, he stated, he was authorised to make public. After referring to the strange and extraordinary historic and moral changes that had brought these two men together in London to discuss a problem that six thousand years ago had puzzled their ancestors, Mr. Conway mentioned that the Hindoo reformer had been greatly impressed with the religious tone of Professor Tyndall's address to the British Association at Belfast. Mozoomdar said, in a bold, earnest tone—"I feel the need for a few axioms of religion." To this Professor Tyndall replied—"Shall we call them by such a precise term as axioms?" and Mozoomdar suggested that the term "principles" might be substituted, adding, in illustration, "Such as God and the Soul." Mr. Tyndall rejoined that it was necessary to be careful in the use of such terms, and quoted a saying of Mr. Carlyle's to the effect that "the paraphrase of the word God was a very long one." Mozoomdar then asked in what form Mr. Tyndall would express his principles? and Mr. Tyndall replied by asking—"Is any form possible or even desirable?" Mozoomdar then urged that "in India they did stand in need of some form to embody their new religious ideas for the sake of morality. Young men abound there," he asserted, "who had not only parted with their old beliefs, but with their morality at the same time." This statement Mr. Tyndall thought required proving; but if it was true he thought the result was due to imperfect moral teaching; and on Mozoomdar acknowledging that they were not, properly speaking, taught morality at all, Mr. Tyndall declared that he could not believe any man required the aid of theology to teach him that an honest man was better than a rogue. At a later stage of the conversation Mr. Tyndall stated that certain purely moral passages in a work of Fichte had wrought a great change in himself, but would not deny that sacred books might produce a great effect by stimulating into activity the religious principles latent in man, every human mind and heart being the repository of accumulated forces capable of being roused into activity by contact from without. On Mozoomdar asserting warmly that his religion must conform to science, Mr. Tyndall rejoined that such religion was not of the kind he condemned. "In religion," he said, "there is a permanent indestructible element—the forms may have frequently to be abandoned, the essence never"; and added—"It is not wise to mould this fluent element into forms, however new. The far-seeing cannot discern the ultimate forms into which this religious sentiment will mould itself."—*Inquirer*.

Religious and Denominational News.

Mr. J. S. Drummond, of Airedale College, has accepted a cordial and unanimous invitation to the pastorate of the Congregational church at Ormskirk, near Liverpool.

The Rev. Edward Cressell, of Houghton, Huntingdon, has accepted the cordial and unanimous invitation of the church and congregation assembling in the Congregational Church, Watton, Norfolk, to become their pastor, and purposes commencing his ministry on the first Lord's-day in January, 1875.

The Rev. Charles E. B. Reed, M.A., late a scholar of Trinity College, Cambridge, has resigned the pastorate of the church worshipping at Common Close, Warminster, at the unanimous invitation of the committee of the British and Foreign Bible Society that he should render assistance to its secretary, the Rev. Samuel B. Bergen, with a view to becoming ultimately his successor.

SHAFTESBURY PARK.—The foundation-stone of a new chapel, intended for the use of the working classes resident on the Shaftesbury-park estate at Clapham, was laid on Saturday. In the unavoidable absence of the Earl of Shaftesbury, the ceremony was performed by Mr. J. Thurton Hoskins, a director of the company. The site is not on the estate, but on its immediate borders.

THE SOCIETY OF FRIENDS.—A conference consisting of representatives from the various Meetings of the Society of Friends in England, met at Devonshire House, Houndsditch, a few days ago. The objects of the conference were to discuss and fully consider the advisability of effecting certain changes in the arrangements of and offices in the society, which had been already proposed and discussed in large general conferences which had met in London and Yorkshire. The last conference was strictly representative, and none were admitted save those who had been appointed by their own Meetings to take part in its deliberations. The number appointed were about 130, of whom some ten were unable to attend. After deliberating on the questions before it during sittings which extended over three days, the conference adjourned to next May, when it will again assemble about one week previous to the regular annual meeting of the society, to which a report of the proceedings will be made.

Correspondence.

THE LIBERATION SOCIETY AND THE 100,000L. FUND.

To the Editor of the Nonconformist.

SIR,—The committee of the Liberation Society are just now burdened with a double responsibility, in having, not merely to create much new machinery, and devise new methods of procedure, but also to raise the increased funds required for the intended extension of its operations. And, in addition, it has just undertaken to comply with the urgent request of many of its supporters to endeavour to prepare a scheme of disestablishment and disendowment.

I am, therefore, glad to find, from the letter of Mr. Earp, inserted in your last number, that there is in some quarters a disposition to volunteer help in promoting the success of the great financial project which was launched at the Triennial Conference. No doubt the suddenness of the proposal, and the magnitude of the earlier promises, deterred some of the society's friends from at once coming forward as contributors. But there has now been ample time for consideration, and I hope that recent announcements of the committee's intentions have satisfied those whose chief anxiety has been to know what is to be done with the money.

Two things are needed to ensure success, in addition to the substantial assistance of our wealthier friends. One is, a conviction of the importance of raising a good portion of the required amount by doubling, trebling, or quadrupling existing subscriptions. The other, the spontaneous action of individuals, who are willing at once to canvass in their own localities, and send up list of promises. Were this done, not only would the work at headquarters be greatly lightened, but much valuable time would be saved, and the moral effect of the effort be greatly increased.

No one need fear that he will be thought intrusive by taking upon himself some responsibility in this matter; on the contrary, such assistance will be highly valued, and any facilities, in the form of explanatory statements and promise papers will be gladly furnished.

I am, yours faithfully,

J. CARVELL WILLIAMS.

2, Serjeants' Inn, Fleet-street, Nov. 24.

THE QUEEN AND CHRISTIAN COMMUNION.

To the Editor of the Nonconformist.

SIR,—It appears now that, although in the eyes of a king of England Presbyterianism was no religion "fit for a gentleman," yet in the eyes of a Queen of England it is a religion "fit for a lady." The reply of our noble Queen at the carplings and revellings of the Romanising Episcopalians has been calmly to repeat the sacred act of communion with Presbyterian Christians in Crathie Church, and thus show that she is at one with all true

believers in Christ. But she has sympathy with all good people on earth, and hopes to meet them in heaven.

Is it not, however, remarkable that the High Church clergy, to whom the doctrine of the divine right of kings is supposed peculiarly to belong, should be the first, whenever anything is done by the Queen which displeases them, not only to repudiate that doctrine, but to descend to the use of language which is little short of blasphemy on the one hand, and of treason on the other?

They accuse our Queen of treachery to the Church of which she is the nominal head! For what? Because she is ready to acknowledge the Christianity of those who hold Christ the living head. Is this, then, a fair description of the Anglican Establishment—that it repudiates all Christians who have a different form of Church government from themselves, and forbids communion with them? We hope not. But even if it were, with what consistency can those who boldly avow that in vindication of so-called "Catholic" doctrines and "Catholic" usages, they are ready to break every rubric of their Church, and every law of the land, and snarl at the Queen for using her Christian liberty and obeying the command of her Saviour who has bid her love all those who love Him.

The truth is that these men have not only drunk of the spirit of the Romish Church, but of the Romish Church in her most arrogant and intolerant days.

It might pass that Ambrose, Bishop of Milan, amidst the darkness and license of the fourth century should preach to the people the duty of passive obedience on the one hand, or the duty of open rebellion on the other, according as the authority of Theodosius favoured or discredited his own priestly pretensions. But such a course is perhaps not quite so seemly in the nineteenth century. There is, it may be, as clear a need for a rebuke of the attempt at spiritual tyranny in the Anglican Establishment as in the Church of Rome. But it will be easy for our beloved Queen to pass over these utterances in contempt, even if she be aware of them. She knows well that there are no more loyal subjects and no truer hearts than she has in the highland glens and the Scottish towns. She may know that for one foe she has made by her largeness of soul she has intensified the love of ten thousand friends, and that Scottish hearts have both clung to the faith and cherished the spirit of their fathers, and would fight to the death in defence of a Queen who has always known how to consult her dignity, and to respect the sacred convictions of her subjects.

Your obedient servant,
SCOTUS.

THE HANTS CONGREGATIONAL UNION AND THE REV. DR. WADDINGTON.

To the Editor of the Nonconformist.

SIR,—As the statement of the Rev. Dr. Waddington, which appeared in your issue of the 11th inst., has called forth no reply from those more competent to speak, perhaps you will allow me to offer a word or two by way of explanation, since the matter is one of more than local or personal interest.

Dr. Waddington has in the first place totally misunderstood, and therefore (quite unintentionally I am sure) misrepresented the point at issue; and this has led him unhappily to make what even he himself would otherwise see to be a most ungenerous charge against the Union.

I was present at the committee meeting when this matter was discussed, and was requested, together with Mr. Hankinson, to prepare a resolution and to bring it before the assembly. In that resolution (which was passed unanimously), and in the speeches which accompanied it, *this and this only*, was the ground of complaint and of censure—that Dr. Waddington, in tendering his advice to the church at Winchester, had openly censured the Council of Reference as having assumed a dictatorial and domineering attitude. That, and nothing else, was the point before us. The church was perfectly free to reject the deliverance of the council and to seek advice elsewhere; and Dr. Waddington was perfectly free to give advice without reference to the council at all—although it appears to me that Christian courtesy should have led him to communicate with the secretary of the council, which had so recently sat in patient investigation of the case, before giving any judgment in opposition to that of the council; but that may be a matter of opinion. Of this, however, there can be no doubt whatever, that for Dr. Waddington not only to give advice contrary to that of the council, but to censure the council itself in the terms which were read in our hearing, was a thoroughly unmanly, discourteous, and unchristian act.

I venture to say that the Council of Reference, so far from having the least inkling of jealousy, as is so unworthily insinuated, will be found to a man most devoutly thankful if Dr. Waddington's work proves to be successful.

With reference to the charge brought against the council, of being dictatorial, it would be a sufficient refutation to mention the names of the gentlemen who served; but we all heard at Gosport some extracts from the deliverance of which Dr. Waddington speaks, and I must say that the man who could so distort the language of that deliverance as to make it appear of a

domineering character, must be one of remarkable ingenuity and power. The document, on the contrary, was one that exhibited in all respects a judicial calmness and studied Christian courtesy; and the council so far from incurring blame from Dr. Waddington or any other stranger to the county, should have received from him, as it has from all beside who know the circumstances, the most hearty and grateful acknowledgment of its services.

I am, Sir, yours faithfully,

J. E. FLOWER.

Basingstoke, Nov. 23, 1874.

UNIVERSITY OF LONDON.

The following are lists of the candidates who have passed the recent second M.B. examinations for honours:—

MEDICINE.—First Class: Alfred Pearce Gould, scholarship and gold medal, University College; Andrew Duncan, gold medal, King's College; Thomas Eastes, Guy's Hospital; Peter Thomas Duncan, University College. Second Class: William Allen Sturge, University College; James Arthur Rigby, Guy's Hospital; Henry Radcliffe Crocker, University College.

OBSTETRIC MEDICINE.—First Class: Alfred Pearce Gould, scholarship and gold medal, University College; Andrew Duncan, gold medal, King's College; Thomas Eastes, Guy's Hospital. Second Class: James Arthur Rigby, Guy's Hospital; Peter Thomas Duncan, University College; William Allen Sturge, University College; Henry Seymour Branfoot, Guy's Hospital, and Henry Radcliffe Crocker, University College, equal. Third Class: Arthur Nicholson, King's College; Vincent Dormer Harris, St. Bartholomew's Hospital, and Edward George Whittle, University College, equal.

FORENSIC MEDICINE.—First Class: Henry Radcliffe Crocker, scholarship and gold medal, University College; Alfred Pearce Gould, gold medal, University College; Peter Thomas Duncan, University College. Second Class: Andrew Duncan, King's College; Thomas Eastes, Guy's Hospital.

FOREIGN MISCELLANY.

M. Venillot, the well-known Ultramontane editor of the *Univers*, is seriously ill.

M. Rouher has left Paris and arrived at Chiselhurst.

There was the shock of an earthquake at Innaprtick on Friday; there have been several severe shocks at Smyrna.

The Old Catholic Theological Faculty of the University of Berne has elected Professor Friedrich as its dean.

Encouraging news continues to be received from the goldfields at the Cape of Good Hope. It is stated that gold is scattered all over the country.

Great preparations are being made, it is stated, at the Vatican for the reception there of the Queen Dowager of Bavaria, who has recently become a Roman Catholic.

The *Voce Vella Verità*, the organ of the Jesuits at Rome, says that the overthrow of Prussia is necessary to strike a fatal blow at the spirit of individuality and rebellion against the Papacy.

Intelligence received at the Hague from Sumatra states that the health of the Dutch troops in Achene is very unsatisfactory, and the Acheenes persist in carrying on the war.

We learn from Canada that Sir John Macdonald will be unseated, as he has admitted that his agents committed bribery, though without his knowledge.

A Constantinople paper announces that the Egyptian troops have taken possession of Darfour, in Central Africa, after a battle in which the Sultan of that country was killed.

A letter from Tangiers states that a treaty is about to be concluded between Germany and Morocco, in virtue of which the latter Power will cede one of its ports to the former.

Paris has had its explosion. It occurred on Thursday morning at a manufactory of chemicals at St. Denis. Three persons were killed and several injured, and much damage was done to the neighbouring houses.

A car is now in use on one of the French railroads to which the Bessemer steamer system has been applied. The car is hung on elastic springs, and the motion whilst travelling is said to be almost imperceptible.

A telegram from Constantinople received in Vienna states that the Sultan and the majority of his Ministers are willing now to allow Roumania and Serbia to conclude commercial conventions, on the understanding that no political character is given to such conventions.

Miss Cushman took her farewell of the stage, in the character of Lady Macbeth, on the 7th, in New York. At the conclusion of the performance she was escorted to her hotel by a torchlight procession. More than fifteen thousand persons are said to have taken part in the demonstration.

ONCE MORE.—The *Moniteur* states that the Comte de Chambord is about to issue a manifesto, and that he has summoned the Duke de Bisaccia, with MM. Ernoul, La Bonilliere, and Lucien Brun, to Frohsdorf to consult them on the subject.

PRINCE GORTSCHAKOFF has been at Berlin. He has visited the Emperor, and has had several inter-

views with Prince Bismarck. In conversation with some political friends Prince Gortschakoff is said to have expressed his confidence in the maintenance of peace for many years to come.

REPORTED DEPOSITION OF KING COFFEE.—According to a rumour at Cape Coast Castle King Coffee has been deposed, and his nephew named as his successor. It is said that this change will unite all the tribes, and restore them to their former allegiance. A meeting of chiefs, summoned by the Governor, was to be held at Cape Coast Castle on the 28th ult.

A COURAGEOUS WOMAN.—A letter from the Department of the Aube states that a Madame Guinot, meeting with a large wolf, immediately assumed the offensive, and after driving the animal into a thicket with stones, pursued her advantage with a pitchfork, and very shortly after, coming to close quarters, slew her redoubtable enemy, and carried the body in triumph into the village of Villars-en-Azois.

AFGHANISTAN.—Advices from India confirm the news of the imprisonment of Yakob Khan at Cabul, by his father, Shere Ali, the Ameer of Afghanistan, whom he was visiting. The statement that the visit of Yakob Khan to Shere Ali was instigated by Lord Northbrook is authoritatively said, however, to be without foundation. The *Bombay Gazette* declares that the Indian Government only knew from a native source that it was to take place.

THE ITALIAN ELECTIONS.—Nearly all the results of the elections in Italy are now known. There are said to be 284 Conservatives returned, and 216 Liberals. Three elections are contested. Nineteen members have each been elected by more than one constituency. The *Diritto* urges Italy to join other States in resisting the Papacy, and the opposition press generally speaks in the same tone, condemning every idea of concession to the Vatican and the clerical party.

THE POPE AND THE PRESS.—At the feast of all saints the Pope is reported by the official journal to have said, *apropos* of the press:—"The abuse of the press is one of the principal means that our enemies employ to disseminate and spread abroad corruption. Certain journals, indeed, desecrated by the venomous slaver of the infernal regions (*inobtrattati della più velenosa bava d'inferno*), which appear no longer in secret and in the midst of darkness, but openly here, in Rome, depict every day in the blackest colours, or else mock and cover with ridicule and disdain, the ministers of the Holy Church, as well as all honest men, for the one sole reason that they are Catholics. Further than this, their impudence is pushed so far that they blaspheme the saints."

CREMATION.—A second act of cremation has been successfully performed in the same oven at Dresden in which the body of Lady Dilke was consumed. The occurrence took place on the 6th instant. The body was again that of a lady, the young wife—aged only twenty-three—of a South German physician. The hall around the furnace was decorated with flowers, and in every other respect the solemnity which should attend so serious a rite was duly observed. No clergy could, however, be found to take part in the ceremony and speak a burial address over the dead body, so Herr Siemens, the constructor and proprietor of the oven, delivered a brief but impressive speech, after which the coffin was committed to the flames. A small number of physicians and other scientific men witnessed the operation.

The Zurich Cremation Society counts upwards of 600 members.

PRINCE BISMARCK AND THE GERMAN PARLIAMENT.—In the German Parliament on Saturday Herr Hertzog, the Government Commissioner, replied to a question respecting the conduct of the authorities in Alsace-Lorraine towards those who had decided to remain French citizens, and said the Government did not consider that German deputies had a right to undertake their defence. Those citizens were foreigners, and it was for their Governments to protect their rights. This had already been adopted in one case. The others were misrepresented. At the same sitting a member proposed that several imprisoned Social Democrats should be released. Herr Windthorst, the Ultramontane deputy, said that arrests had been frequent of late, and added, referring to Count Arnim, that not even an ambassador was safe. Prince Bismarck, in reply, declared that arrests were frequent because violation of the law was frequent, and that the tendency to act illegally was penetrating among those in high positions who ought to set an example to others. Dr. Lasker expressed his regret that in such cases as that of Count Arnim a preliminary public examination was not provided for by law, as it would prevent the dissemination of double rumours. After some further discussion the motion for the release of the Social Democrats was rejected, as only two members voted in its favour.

A COMPLIMENT TO "LOTHAIR."—On the voyage from Sydney to Fiji, the Pearl stayed a day at Norfolk Island, which is a territory within the jurisdiction of Sir Hercules Robinson, as Governor of New South Wales. A very good story is told of the simple-minded, hardy descendants of the mutineers of the *Bounty*. The landing-place is an open roadstead. When Commodore Stirling visited the island in the *Clio* last year a gale of wind was blowing, and the sea was running so high that it was impossible to land. After standing off and on for some time, the *Clio* was about to make sail for Sydney, the weather showing no signs of moderat-

ing, when a boat was observed to put off from the shore. Something serious is the matter, thought all on board, or the islanders would not venture out in such a sea. The ship lay to, but the boat's crew had to toil all through the night before reaching her. When they gained the deck, Commodore Stirling said, with some solicitude in his manner, "I am glad to see you. I hope nothing has gone wrong; but anything in the way of medicines or supplies I have is at your service." "We are well, thank you," answered the courageous boatmen. "but there is one thing we would like—have you a copy of 'Lothair'?" Two French gentlemen fought with swords in a Parisian bookshop for the right to purchase the last copy of the first edition of "Le Diable Boiteux," but it does not often fall to the lot of a modern author to produce a book for the possession of which people will risk their lives. —*Times Correspondent.*

EDUCATION IN RURAL DISTRICTS.

(From the *School Board Chronicle*.)

There are rumours abroad of an intended Government scheme of compulsion without school boards in rural districts. A deputation has recently had an interview with Lord Sandon on this subject, urging the policy of allowing boards of guardians to exercise compulsory powers in places where there is sufficient accommodation and no school board. We need hardly remind our readers that we have always looked with a certain jealousy upon any attempt to introduce compulsion in non-school board districts. Any legislation in this direction seems to us to be a wanton obstruction to the development of the school board system. Even if no bill is to be passed at present for the compulsory formation of school boards everywhere, a system of independent compulsion would be unfair to the Act of 1870, which is contrived with a view to its ultimate adoption all over the country. If we only watch the discussions for two or three weeks at the London Board, we shall see reason enough for hesitating on the policy of introducing direct compulsion into districts where the voluntary school system has undisputed sway. Once last week a difficulty arose with a regard to a district in Lambeth. According to the opinion of a considerable number of members of the London Board there were in a particular case reasons connected with the denominational character of an efficient public elementary school which rendered it desirable that additional school board accommodation should be provided. And this is not an isolated case. In several instances the reason given for providing increased schoolroom has been that the existing accommodation was Roman Catholic to an extent beyond the proportion of Roman Catholic to Protestant population, and in those cases, so far as we remember, the accommodation has been provided without much protest. But if these things happen within the purview of a popularly elected school board, what may we expect where the Poor Law Guardians are the prosecutors and the only schools existing are denominational schools? We shall have the guardians brought face to face with the denominational difficulty, with no power whatever to soften what will be regarded as the tyranny of the Act, and we shall find ourselves in the midst of a gigantic sectarian grievance. If Parliament does not see its way to adopt at once the principle of universal school boards, it seems to us that the alternative policy is to let the matter alone until the whole business of providing sufficient accommodation under the Act of 1870 is accomplished. Let us see how many places will, by a natural process, become ranged under the school board system, and how many there may be remaining which, by reason of having sufficient accommodation, have kept out of pale of that system. Until then it is at least an open question whether their case is likely to be such as to demand separate legislation. Meanwhile there is the Agricultural Children Act, which guardians may set themselves the task of enforcing. Until they have given that Act a trial the guardians have no good case for asking for further powers of compulsion.

Messrs. H. S. King and Co. will publish shortly "Joseph Mazzini: a Memoir," by E. A. V., with a portrait of the author.

A second edition of the Rev. J. Martineau's "Religion as Affected by Modern Materialism" has been issued.

Mr. J. A. Froude, the historian, who is collecting materials for a work on the South African colonies, has been at the Cape, and was going to Natal, after which he would proceed to Australia.

The *Contemporary Review* for December will contain the first of a series of papers on the book called "Supernatural Religion," by Prof. Lightfoot. It will also contain an elaborate paper by Mr. Fitzjames Stephen, "On Necessary Truth," in reply to Dr. Ward, of the *Dublin Review*.

The Book of Kells, written by St. Columba, in 475, the oldest book in the world, the most perfect specimen of Irish art, with rich illuminations, and valued at 12,000*l.*, disappeared from the college library. It appeared that it had been sent to the British Museum for the purpose of being bound; and the college solicitor was at once despatched with a sealed order from the board of Trinity College to the trustees of the British Museum, requiring the immediate delivery of the peerless volume, which is regarded as the palladium of Ireland. The order was at once complied with.

Epitome of News.

The Queen and Court arrived at Windsor from Balmoral on Saturday morning. Her Majesty is said to be in excellent health. On the same day was celebrated the anniversary of the birth of the Crown Princess of Germany, who had completed her thirty-fourth year.

We learn from Oxford that Prince Leopold is still an invalid, and was prevented by indisposition from joining Her Majesty at Windsor Castle on Saturday.

On Friday evening the Prince and Princess of Wales gave a grand ball at Sandringham House to a large and distinguished company. A sumptuous supper was served in the course of the evening, and the entertainment was distinguished throughout by great brilliancy.

At Buckingham Palace on Monday morning the infant son of the Duke and Duchess of Edinburgh was christened in the presence of the Queen, the Empress of Russia, the Prince and Princess of Wales, the parents of the infant prince, and other royal and distinguished personages. Her Majesty acted as one of the sponsors, and the Archbishop of Canterbury performed the ceremony of baptism, naming the child Alfred Alexander William Ernest Albert. Afterwards luncheon was served, and, later in the day, the Queen, accompanied by Princess Beatrice, returned to Windsor Castle.

An album of water-colour studies by resident artists of Edinburgh, which was prepared last spring as a marriage gift from the ladies of Edinburgh to Her Imperial Highness the Duchess of Edinburgh, was forwarded to Buckingham Palace last week. Cordial thanks have been returned.

The *Daily News* understands that the Duke of Connaught will leave England early in January on a tour in the Holy Land.

The Empress of Russia left England yesterday *via* Calais to Paris. After a few days' stay there Her Majesty will proceed to San Remo, on the shores of the Mediterranean, for the winter, "in order to cure the last traces of the pulmonary congestion from which she has suffered."

The last of the present series of Cabinet Councils was held on Friday. Many of the Ministers have now left town.

Mr. Gladstone and Miss Gladstone are at present the guests of the Marquis of Lothian, at Mount Eviot, near Jedburgh.

Lord Lytton is to succeed the Hon. Sir Charles Murray, K.C.B., the present Minister of Great Britain at Lisbon, who has signified his wish to retire from the diplomatic service.

The *Dublin Evening Mail* states that Dr. Ball is to be elevated to the Chancellorship of Ireland in January next, and that on the promotion of Dr. Ball, and the appointment of Mr. Ormsby as a judge of the Landed Estates Court, Mr. May, Q.C., will be Attorney-General, Mr. James Robinson, Q.C., Solicitor-General, and Mr. Gerald Fitzgibbon, Q.C., Law Adviser.

On Saturday Lady Stirling-Maxwell, while waiting for the return of Sir William from a shooting party, fell on the fire, and was severely burned on the head, chest, and hands. Three of the fingers had to be amputated. Her ladyship is still very ill. The accident occurred at Keir.

On Friday there was a meeting on behalf of that valuable institution the Home for Little Boys, under the dome of the Brighton Pavilion. The place was for the time partially turned into a workshop, and some of the boys were to be seen as printers, carpenters, painters and glaziers, tailors and shoemakers.

The suit against the Admiralty brought by the Liverpool and Brazil Company to recover 140,000*l.* for the ship and cargo of the *Flamsteed*, lost through a collision with the *Bellerophon*, in the North Atlantic Ocean, was on Saturday dismissed with costs.

George Poplett, a farm labourer, was committed for trial on Saturday at Kingston-on-Thames for the murder of his wife by stabbing her with a pig-killing knife.

The Duke of Bedford has contributed a donation of 500*l.* towards the funds of the Bedford College for Ladies.

Mr. C. S. Read, Parliamentary Secretary to the Local Government Board, in addressing a gathering of his constituents at Diss, in Norfolk, on Friday, said that the work of the last session had turned his hair iron-grey, and he believed that if he went on for another year he should find his health rather worse than it was at present.

Mr. Stitt and Mr. MacIver, the Liberal and Conservative candidates for the representation of Birkenhead, were nominated on Friday. Mr. Simpson, the Independent Conservative, having retired. The polling took place yesterday, when Mr. MacIver was returned by a majority of 947 (3,421 to 2,474), a very great decrease upon the last Conservative majority.

A gallant rescue from drowning has been made at Whaley Bridge, near Manchester. A girl named Mary Ash went to fetch some water from the river Goyd, and, losing her balance, fell, and was carried away by the current. A young man named Samuel King, seeing the occurrence, jumped into the water, and after great exertions succeeded in rescuing the girl.

It is reported that two of the subjects which the Local Government Board proposes to deal with during the next session are the purification of rivers and local taxation. The special object of the latter measure will, it is said, be the organization of the county boards.

The election of a coroner for Central Middlesex, in succession to the late Dr. Lankester, took place on Thursday, with the following result:—For Dr. Hardwicke, 1,105; for Mr. Boulton, 850. The former gentleman was therefore returned by a majority of 255 votes.

A movement is on foot for the establishment of a Liberal Club in Birmingham.

The *Labourers' Evening Chronicle* states that Mr. Arch is still in feeble health; and that the executive committee of the union has given him a month's release from active duty.

It is mentioned that since the recommencement of school work, about the 25th of August, after the summer vacation, 667 summonses against parents, taken out by the London School Board, have been heard at the Worship-street Police-court.

The *Dublin Evening Post* has an article on Mr. Fawcett's remark at Hackney that Mr. Gladstone is the only possible leader of the Liberal party, in concluding which it says:—"Mr. Fawcett's patronage of Mr. Gladstone will not improve the position, even with the Liberationists (?); and this we have no hesitation in asserting, that no English statesman can successfully continue to reign as Premier who has not the united support of the Catholic representation of Ireland."

Scarlet fever is still very prevalent at Goole. Nineteen cases, five proving fatal, have occurred in one court. Fresh cases are reported daily.

A serious outbreak of scarlet fever is reported in Cheshire. Weaverham, a village of 1,722 inhabitants, has had 165 cases, of which twenty-nine were fatal; Acton, forty-two cases, three of them fatal, and neighbouring villages have also suffered.

The subscriptions to the fund raised for the widows and families of the servants of the Great Eastern Railway killed in the Thorpe collision, now amounts to 3,100*l*.

The death is announced of Mr. Tom Hood, after long illness, not having reached his fortieth year. He was generally known as the editor of *Fun* and of *Tom Hood's Comic Annual*, and he had written several books.

Authoritative contradiction has been given to the reports that the state of recruiting in the army was unsatisfactory, and it is now stated that not only are the recruits of a good stamp, but that the number raised each month during the present year has been much in excess of that in the corresponding months of former years. Desertions are, however, still very numerous.

Gleanings.

When is a wife like a greatcoat? When her husband is wrapped up in her.

In London there are 665½ miles of water mains which are constantly charged, and upon which hydrants can at once be fixed.

What is the difference between a spendthrift and a feather-bed? One is hard up and the other soft down.

A child, being asked what were the three great feasts of the Jews, promptly and not unnaturally replied: "Breakfast, dinner, and supper."

Somebody has written a book entitled "What Shall My Son Be?" Upon which some one else frankly replies: "If the boy is as bad as the book the chances are that he will be hanged."

"Ah! ladies," said an old epicure, as he opened a bottle of wine, "what is more delightful than the popping of a Champagne cork?" "The popping of the question," unanimously cried the ladies.

Some one wrote to Horace Greeley inquiring if guano was good to put on potatoes. He said it might do for those whose tastes had become vitiated with tobacco and rum; but he preferred gravy and butter.

CANDOUR.—"Your handwriting is very bad indeed," said a gentleman to a friend more addicted to boasting than to study; "you really ought to learn to write better." "Ay, ay," replied the young man; "it is all very well for you to tell me that; but if I were to write better, people would find out how I spell."

AN EPIGRAM IN RHYME.—As my wife at the window one beautiful day stood watching a man with a monkey, a cart came along with a broth of a boy, who was driving a stout little donkey. To my wife then I spoke, by way of a joke: "There's a relation of yours in that carriage," To which she replied, when the donkey she spied: "Ah yes! a relation by marriage."

CHOIR SINGING.—One Sunday after the choir at Oberlin had sung without distinctly pronouncing the words, Pres. Finney, in his prayer, alluded to the choir as follows: "O Lord, we have sung an anthem to thy praise. Thou knowest the words, but we do not. We do pray thee that those who led us may open their mouths that we may know what they say, that we may join in thy praise. May they not sing to be heard of men. May they not mock Thee and offend thy people or the house of God by making a display of themselves."

The *Christian Union* (New York) says:—"The plain advice given by a coloured preacher in Richmond to his congregation may not be needful in our religious meetings, but we have been in gatherings where some such direction was decidedly called for: 'De fore part ob de church will please sit down, so de hind part ob de church can see de fore part, for de hind part can't see de fore part if de fore part persist in standin' before de hind part, to de utter exclusion ob de hind part by de fore part.'"

RAPID WRITING.—Mr. Everitt, of Hendon, delivered an extraordinary lecture the other night at the Literary Institute, Seaham, on the subject of spiritualism. Among other startling statements he said that a book which he produced dropped through the ceiling at a *stance* one night, the said book having been locked up in a drawer at the lecturer's house for several months. He further stated that the book in question was written in Latin by spirits, that he had heard the spirits write, and that they wrote at the rate of six thousand words a minute. [What splendid reporters the spirits would make.]

FLURRIED.—A bishop was going the round of his episcopal charge, and was the guest in a remote quarter of a country clergyman, who schooled his rustic servants before the bishop's arrival to be very careful in addressing him to say "My Lord." They were pretty well got up in their parts; but one man was so awed when the bishop addressed him that he inverted the sentences. The bishop said, "I want you to send my letters to the post. How do you send them?" Upon which the man in his perturbation replied, "By the lord, my boy," meaning, of course, "by the boy, my lord."

CABBY'S "LITTLE WAY."—Illustrative of the "little ways" of some of the London cabmen, a contemporary relates that a well-known essayist, on arriving one day at Victoria Station, asked to be driven to St. James's-street. Cabby mistook him for a foreigner, and drove him this way and that—round by Sloane-street, up by Park-lane, and again round by Holborn, Chancery-lane, the Strand, and Pall Mall. "What a funny dog you are!" said the passenger to cabby, on getting out, as he handed him a shilling. The credit is awarded to cabby of having seen the joke, and grinned at his own expense.

BRANDY FROM SAWDUST.—We are sorry to learn that a German chemist has succeeded in making a first-rate brandy out of sawdust. We are a friend of the temperance movement, and we want it to succeed; but what chance will it have when a man can take a rip saw and go out and get drunk with a fence-rail? What is the use of a Prohibitory Liquor Law if a man is able to make brandy-smashes out of the shingles on his roof, or if he can get delirium tremens by drinking the legs of his kitchen chairs? You may shut an inebriate out of a gin-shop, and keep him away from taverns, but if he can become uproarious on boiled sawdust and desiccated window-sills, any effort to reform must necessarily be a failure. It will be wise, therefore, if temperance societies will butcher the German chemist before he gets any further.—*American Paper*.

A LUSUS NATURÆ.—There appears to be a good prospect of a pleasing addition before long to the beasts at the Zoological Gardens. The *New York Herald* announces the arrival at that port of the British ship *Scindia*, from Calcutta, having on board "one of the most remarkable natural curiosities the world has probably ever seen." It is a short-horned sacred Brahmin bull, born in Nepal, Northern India, in 1871, and imported by Captain Folger, formerly of New York, but now resident in Calcutta. The bull of itself is a curiosity, but certain peculiarities of its form render it a most singular creature. It is symmetrically formed with a glossy coat of lawn-coloured hair, but protruding as were from the left side of the hump on the back of its neck, a wonderful and in nearly all respects regularly shaped human arm. The deltoid and triceps and biceps muscles are well developed, particularly the latter; the joint at the elbow is flexible, the forearm rather attenuated, the wrist as fully flexible as in the human arm proper, while the hand is composed of four distinctly marked fingers, two of them connected together. This unusual appendage to an otherwise well-formed body does not appear to give the bull any inconvenience, but generally hangs listlessly by its side except when the creature is angered or annoyed, when it "ups" with its arm in an instant as though it intended to "strike from the shoulder." The animal enjoys perfect health and a wonderful appetite, nor does it appear in any way injured by its long voyage. If not disposed of at New York, it is to be sent to this country with a view of obtaining for it an asylum in the Zoological Gardens. It has been inspected by various scientific gentlemen of New York and Brooklyn and is an object of general interest. It is to be regretted that all our cattle are not provided with a strong arm like this Brahmin bull, which would enable them to pummel the heads of the drovers who twist their tails and otherwise ill-use them.—*Pall Mall Gazette*.

Miscellaneous.

THE MIDLAND RAILWAY AND ITS RIVALS.—A private meeting of the directors of six of the great railway companies was held on Thursday afternoon at Euston-square Station to consider what action should be taken in consequence of the decision of the Midland to abolish second-class carriages. The London and North-Western, the Great Northern, the North-Eastern, the Manchester, Sheffield, and Lincolnshire, the Lancashire and Yorkshire, and the Great Western, were represented at the meeting. We understand that it was resolved to continue to run three classes of carriages, and to immediately reduce first-class fares universally to the rate adopted by the Midland—namely, to 1*½*d. per mile; to reduce second-class fares to 1*¼*d. per mile, and to maintain the third-class fares at what they are very

generally at present—namely, 1*d*. per mile. In addition to this, it is stated that the London and North-Western will run special expresses to Manchester and Liverpool, consisting of first and second-class carriages only, the fares for which will be at the rates of 2*d*. and 1*½*d. per mile. These trains will accomplish the journey in four and a half hours.

LEGISLATION FOR THE WORKING CLASSES.—A deputation from the Trades Union and Parliamentary Committee on Friday waited upon the Chancellor of the Exchequer, and while calling attention to some of the provisions in the Friendly Societies Bill of last session, drew the right hon. gentleman's notice to some defects in the working of the Trades Union Act of 1871, indicating at the same time the spirit in which they wished to see these amended. Sir Stafford Northcote stated that there would be a great deal of important business before Parliament next session, and suggested whether it would not be better, first, to dispose of the promised legislation on friendly and provident societies. He would, however, consult his colleagues.

A NEW UNIVERSITY FOR LADIES.—Professor Holloway, the great pill merchant, is, according to the London correspondent of the *Scotsman*, busy erecting at the cost of something like 100,000*l*. at St. Ann's Heath, Virginia Water, a new university for ladies, on an estate at Egham, which he has purchased for 25,000*l*. and he has charged an architect to draw up the necessary plans. It is understood that the whole affair will cost 150,000*l*. The plans are far advanced, and the foundations will shortly be commenced. The new university is intended for high-class education for ladies, and will be administered on the university plan, and the founder intends it to be in every way "the handsomest college in Europe." Mr. Holloway has already built a sanatorium for the insane.

YOUNG MEN'S CHRISTIAN ASSOCIATION.—The series of Exeter Hall lectures for the present season under the auspices of this society was commenced on Monday evening with a lecture delivered by Sir Thomas Chambers, Q.C., M.P., entitled, "The Constitution of England Essentially Protestant." The large hall was well filled, and the chair was taken by Mr. R. C. L. Bevan. Among those on the platform were the Hon. A. F. Kinnaird, M.P., Mr. Alexander McArthur, M.P., the Hon. Captain Munde, the Rev. James Fleming, Mr. M. A. Hodder, and Mr. W. E. Shipton, secretary. After prayer by the Rev. Dr. Nolan, and a few introductory remarks from the chairman, who referred to Mr. Gladstone's pamphlet as a noble protest against the claims of the Papacy, and said they were all heartily glad the right hon. gentleman had committed himself on this point, Sir Thomas Chambers, in commencing his lecture, glanced at the perpetual state of conflict in which the people of this kingdom engaged with the oppressive jurisdiction and lawless assumptions of the Bishops of Rome. Long before the time of the Reformation the English had had grievances against the Pope and Consistory of Rome, and England might have been justly described as a Protestant country long before creed and worship became matters of debate. After describing the effect that these conflicts had upon the nature of the legislation, and also the effect of the outside jurisdiction of the Pope on our internal affairs, at considerable length, the lecturer said that by the Reformation we had secured for ourselves political independence, the independence of the jurisdiction of the national tribunals, the superiority of the common law over the canon law, and the authority of those courts finally to dispose of questions submitted to them. In the conflict with Rome they had rescued from priestly grasp the very soul of the country itself. The learned lecturer went on to refer to the growing power, wealth, and demands of the Ultramontane party in England, quoting Lord Macaulay and Adam Smith as to the effect that a Roman Catholic domination had over countries where it prevailed, and the contrary. Perhaps a great part of the meeting, he said, had not read Mr. Gladstone's powerful political pamphlet, which he would earnestly counsel them to study. It was a noble appeal to the English Roman Catholics to hold fast to their loyalty, which was being endangered by the Vatican decrees, and the appeal was made at a time when it was singularly appropriate by a statesman whose transcendent services to the Roman Catholics and whose motives in making the appeal could not be questioned. Sir Thomas asked the good wishes of English Protestants for the German people, who were now fighting the same battle against Rome that the English people had fought and won centuries ago. He ended with an earnest condemnation of Ritualism, which he declared to be antagonistic to Protestantism, and an attempt to betray the Protestant Church to her enemy. The lecture was listened to throughout with the utmost attention; many parts were heartily applauded.

A new weekly journal is announced, with the title of the *National Food and Fuel Reformer*.

The greater part of the views in Mr. Theodore Martin's "Life of the Prince Consort" have, it is said been supplied by Her Majesty from her private portfolio, and the touches of more than one royal pencil will be found in the work.

The German Government has despatched a scientific expedition to make excavations in the East. The expedition is to begin at Tyre, where it is expected relics from the time of the Crusades will be found.

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I am, your faithful servant,

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36, Coleman-street, London, E.C.,

November 23, 1874.

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TO CORRESPONDENTS.

"Edward Butler."—Too late for this week.

"E. H. F."—Next week.

The Nonconformist.

WEDNESDAY, NOVEMBER 25, 1874.

SUMMARY.

The first series of Cabinet Councils for the season has come to an end, and we may suppose that Ministers have adopted in outline their programme for next session. Those who profess to have "exclusive sources of information"—viz., some of the ingenious correspondents of country papers—seem to know all about it, more we dare say than the Cabinet itself. One in particular is very specific in his revelations as to the forthcoming measures. First, there are the remnants of last session—the Judicature Bills to be introduced in the Commons, the Land Bills, with a provision for converting copyholds into simple freeholds, and the amended Friendly Societies Bill. Then we are to have a measure to give facilities for improving workmen's dwellings, and proposals for removing the pollution of rivers, a scheme for the organisation of country boards, and a supplementary bill for the Elementary Education Act, enabling boards of guardians in rural parishes, where no school boards exist, to use compulsory powers to fill the schools. As to legislation on questions of doctrine, reasons will be found for postponing it. Probably the observant person who sketched this outline knows as much of the actual intentions of the Government as the man in the moon. But he has at least caught at a number of hints which have from time to time been thrown out by those in official positions, and by falling back upon some probabilities, he has produced a programme which may be substantially like that which will figure in the Speech from the Throne a little more than two months hence.

A speech from Mr. Fawcett is now always somewhat of an event. His address to his constituents in Hackney last week was not deficient in those qualities of political wisdom, thoroughness, and boldness, which are characteristic of the hon. gentleman's utterances. Upon his remarks relative to disestablishment and disendowment we have commented elsewhere. Mr. Fawcett believes in the long continuance of political apathy, nor does he despair of the resurrection of the Liberal party. He predicts that the day is not far distant when another Reform Bill—the enfranchisement of rural labourers, the redistribution of seats, and the relation of the State to the Church, will be the leading questions. The farm labourer is rapidly rising from the condition of tutelage and dependence in which he has been placed, and in a short time the relations between the farmer and the labourer will be similar to those which exist among other classes of employers and employed. Then, in consequence of the altered conditions of agricultural enterprise, reform of land tenure will be required. As to the leadership of the Liberal party, Mr. Fawcett—who has been from time to time amongst the sharpest critics of the ex-Premier—is very emphatic. He has been at some pains in the last few months to notice public opinion, and he has come to the conclusion that never before, both among Liberal members of the House of Commons and amongst Liberal constituencies, was there so strong and unanimous a feeling that Mr. Gladstone should again be at their head. This weighty testimony, following that of Liberal politicians of every shade of opinion, is convincing, and can hardly fail to have due influence upon Mr. Gladstone.

The agitation in favour of rubrical revision, notwithstanding the action of the Church Association, does not make much progress. There is a committee of Convocation sitting on the subject which, we suppose, will make some report in February next, and the discussion of that report will no doubt consume many weeks. Meanwhile, the Fellows of Sion College have passed a resolution deprecating a change in the rubrics, and against legalising changes that are at present illegal, such as a distinctive dress at the communion, and the eastward position. A similar opinion has been expressed by a decisive majority at a large meeting of the clergy and laity held at Bristol—the prevalent feeling being that of a Canon of the Church, who said it was better to bear things that might be unacceptable rather than allow the Prayer-book to be legislatively dealt with in days that were dangerous, and by spirits that could hardly be trusted. Other clerical meetings have adopted resolutions of the same kind, which Convocation can hardly

venture to ignore. If, as the *Spectator* contends, there are but two alternatives, Reform or Dis-establishment—the scandal created by the flagrant contradiction between party views and the avowed formularies of the Church being too great to be tolerated—the State Church is in a very bad way.

There is to be another expedition to the North Pole; the present Government, reversing the decision of its predecessor, having consented to send it forth at the expense of the nation. The arrangements are to be entrusted to Sir Leopold M'Clintock, who is on the look-out for two or more suitable whaling steamers. There can be little doubt that the success of the recent Austrian expedition has revived the mania for Arctic exploration, and overcome the scruples of the Government. The object proposed is to penetrate as near as possible to the North Pole, taking the route by way of Baffin's Bay and Smith's Sound. Against the sentiment which is thus once again to find practical expression, it is useless to protest. All that can be done is to express a hope that the adventurous explorers may safely return from their somewhat Quixotic enterprise, with some curious, if not useful, additions to our geographical knowledge of the Arctic regions.

The intrepid Mr. Stanley is energetically carrying out the instructions of the *New York Herald* and *Daily Telegraph*, which commissioned him to take up the thread of African exploration as it fell from the hands of the lamented Dr. Livingstone. The first of his letters appeared in yesterday's edition of the *Telegraph*. While awaiting at Zanzibar the organisation of his more important expedition up the Zambesi, Mr. Stanley employed his time by taking a trip up the Rufiji, one of the minor waterways to Eastern Africa, in his Yarmouth yawl, the *Wave*. He discovered that one of the mouths of its delta formed a capacious harbour, and that there is a good navigable channel for fifty miles, and a more shallow stream, practicable for light draught steam launches, some 240 miles inland. Further, we are told that he has discovered rich and fertile plains, inhabited by a large population, and that he "has been singularly fortunate in disclosing by his preliminary trip how at one stroke the 5,000 slaves annually driven to Dar Salaam and the North may be rescued, and a thriving commerce opened with an industrious people." He has been on the track of the Arab slave-dealers, who are a terrible scourge to the whole region of Eastern Africa, and indicates that a few well-armed steam launches on the Rufiji would go far to extinguish the traffic. Mr. Stanley has begun well, and the two journals whose liberality has enabled him to pursue his explorations, are to be congratulated on the success thus far of their spirited enterprise.

In a few days the French National Assembly will reassemble. There has not apparently been the least progress made towards an alliance between the Right and Left Centres. What the result will be when Marshal MacMahon, through his Ministers, demands the organisation of the powers of the Septennate, no one seems able confidently to predict. On Sunday the municipal elections took place throughout France. In most of the towns, large and small, the Radical Republicans were successful, the Bonapartists generally abstaining, in order that the country might be frightened by the return of extreme men. The Conservatives also, to a large extent, held aloof. It is probable that the issue of these elections will not be without influence upon the National Assembly when it meets on the 30th; the Moderates being much more likely to support measures for counteracting public opinion thus pronounced than to legislate in harmony with it.

In the German Parliament now in session, there has been an animated debate relative to violations of the law, during which Prince Bismarck took occasion to declare that severity was necessary when the law of the land was broken not only by Socialists but by persons occupying influential positions in society. The reference was to the Ultramontane bishops and also to Count Arnim, who has not, however, yet been brought to trial. Though the prince on some questions reigns supreme in the Reichstag, he with his colleagues has been obliged to yield to the popular feeling in favour of a material modification of the Landsturm Bill, and of the organisation of a German National Bank.

THE VATICAN DECREES CONTROVERSY.

MR. GLADSTONE'S pamphlet on the bearing of the Vatican Decrees upon the civil allegiance of members of the Roman Catholic Church is

producing a stir, both at home and abroad, which cannot be wholly referred to the excellence of the subject-matter which it contains. We have not the remotest intention to lessen our readers' estimate of its great power, but neither can we put aside, in any attempt we may make to account for the extraordinary excitement which it has awakened, the peculiar sensitiveness of the Roman Catholic conscience as to the doctrine of the Pope's infallibility which has prevailed for some time past. The great eminence of the statesman to whose pen the public is indebted for the brochure, the distinguished service which he has rendered to the civil freedom of Roman Catholics in this country, and, we may add, in the kingdom of Italy, nor the ardent sympathy and moral earnestness which Mr. Gladstone has been wont to display throughout the whole of his political career in regard to the broad interests, and especially the spiritual elevation of man as man—these qualities have unquestionably given a weight to his protest and his challenge, which no ephemeral production by another hand could have commanded, and have accordingly evoked from various quarters responses which would not have been vouchsafed to a much more striking effusion from another pen. The pamphlet has elicited a display of feeling within the Church of Rome by no means corroborative of the reiterated assertions of her friends, that perfect unanimity reigns within her pale. It has brought up to the surface for renewed discussion some of those fundamental problems which, from time to time, have been wont to exercise the highest faculties of religious men. And it will probably bear fruit in political consequences the drift of which it may be possible to discern, but the extent of which it is impossible to foresee.

It is now quite superfluous to pronounce judgment afresh upon the wisdom of the Pope and his advisers in summoning the Vatican Council, or in forcing upon it the dogmas which in the end were shaped in to decrees as the voice of the Roman Catholic Church. If we were to be guided by our own unsophisticated sense, we should probably express our thought in the words of the old and well-known apothegm—"Quos Deus vult perdere, prius dementat." There are positions into which not Protestantism merely, but, in the long run, human nature refuses to be forced. They may seem to have their justification in a universally admitted truth. They may, nevertheless, be pushed so far in their application as to encroach upon the demands of common sense. Every one, for instance, will admit that the voice of God is to be obeyed before that of man; that religion has sanctions higher than those of mere civil authority; and that when allegiance to conscience comes in conflict with allegiance to the State, it is a Christian duty to prefer the former. This is, no doubt, the groundwork of the Church of Rome in laying weightier stress upon obedience to the Pope than upon obedience to the temporal power. And, accepting this position, we can well understand how members of the Roman Catholic communion can satisfy themselves—all logic notwithstanding—that their loyalty is as true, as assured, and as unequivocal, as that of any other members of the community. The denunciation which took its rise from the life and labours of George Fox have acted upon this principle. And the Puritan Nonconformists did likewise. Both suffered the penalties imposed upon them for the recoil of their consciences from special acts of authority by the State, and both retain unimpeached to this day their reputation for loyalty to the country of their birth. But in these instances each individual conscience remained a judge in its own case, and thereby did homage to the freedom and dignity of its own spiritual jurisdiction.

In general, we imagine, Roman Catholics will do the same. Nay, more. In general, we may add, they have done so. Logic may convict them of inconsistency, but sentiment is often more powerful than logic. Men cannot, if they would, put themselves out of reach of the formative influences exerted upon them by the social atmosphere by which they are surrounded. They cannot entirely isolate themselves, nor cut themselves off from the ideas and sympathies of the times in which they live. Hence, as has been often observed, their conduct varies greatly—sometimes for the better, and sometimes for the worse—from the creeds which they profess. In most cases, it is a mistaken policy to drag them sharp up to the line which separates their usual practice on one side from their ideal doctrines on the other. The blunder which, as it seems to us, Rome has made in promulgating the Vatican Decrees, is that of having pushed its pretensions beyond the utmost credulity of its most reasonable disciples, and of having placed them in a dilemma in which they are compelled to admit in theory what they are more strongly com-

pelled to repudiate in practice. The ignorant, the unreflecting, and the uninterested, may bow in seeming submission to the ecclesiastical despotism of the Papacy. But the future history of civilised mankind will probably vindicate, upon a larger scale than ever, the essential independence of mind, and the right of private judgment, whenever ecclesiastical authority comes into collision with the decisions of healthy sentiment or of sober reason.

The Vatican Decrees, we anticipate, will turn out to be a practical failure. They come too late to achieve the object for which they were forged. Here and there, doubtless, they will produce mischief. In the bearing they may have upon minor matters of policy, they may throw no little embarrassment in the path of modern statesmanship. In Ireland, in some of our colonies, and in the United States of America, action taken upon them may very likely, in certain conjunctures of public affairs, neutralise or baffle the soundest policy for a time. In England it is quite possible that they may further complicate the relations of Parliamentary parties. And, looking forward to this result, some have severely censured Mr. Gladstone as having stepped beyond his legitimate sphere. Henceforth, it has been said, the Roman Catholic members of the House of Commons, as well as of the House of Lords, may be counted as lost to the Liberal party. Be it so. The defection may serve to delay for a time the renewed ascendancy of the principles of Liberalism. Possibly, even that is not a matter for unmingled regret. But it is certainly better that the Conservatives should remain some time longer in office, than that the Government of this empire should be dependent upon the Catholic vote. We have conceded, not in a spirit of commiseration, but of justice, to our Roman Catholic fellow-subjects equal civil and political rights—all the rights, in fact, which we claim for ourselves. We can go no further without overriding our own self-respect, and deteriorating the heritage which has been handed down to us from our fathers. And we are glad that Mr. Gladstone has put us under the necessity of considering henceforth, not whether such and such a policy will please or offend the representatives of the Vatican, but whether, apart from all ecclesiastical tastes and tendencies, it will contribute to the well-being and strength of the commonwealth.

THE DEMOCRATIC TRIUMPH IN AMERICA.

THE New York papers, recently to hand, describe the universal surprise of all parties, and especially of the electioneering agents of the party in power, at the sweeping results of the autumn elections, which have changed a large Republican majority in the House of Representatives into a minority of about fifty. It was not a contest in which political principles were at stake, and these elections are said to have settled nothing in reference to finance, the currency, the tariff, or any other great national question. These elections, says the *Times* correspondent, "can only be described as a popular uprising against corruption, fraud, official selfishness, Government extravagance, and the hundred ills that have crept into our system, and the purging process that has been so effectually used proves as welcome to the mass of Republicans as it does to the Democrats and their no-party allies who administered the dose. The only people angered or hurt are the professional politicians whose career is cut short, and this class in the community get very little sympathy."

The Democrats have actually got a majority, not in the present, but in the next Congress, without having adopted any definite policy. This, however, under the circumstances, is not a matter of much importance. The Congress, which will meet some ten days hence, will have an overwhelming majority of Republicans, and the Democratic House of Representatives recently chosen only comes into legal existence in December, 1875, when there will still be a Republican Senate and a Republican President. How far the Governmental machines will be paralysed by the slowness of its action remains to be seen. With us a general election bears immediate consequences upon the Government of the country. In America the process of embodying public sentiment in legislative action is much more cumbrous, and probably there are few Englishmen who would prefer the system which is in vogue across the Atlantic. But the recent revolution of opinion in the United States will not be without immediate and beneficial results. The party in power will be on their best behaviour. Their defeat has been signal, but is not irremediable. It is possible for them to recover their ground before the Presidential election of 1876. They profess,

indeed, to be hopeful of recovering their ascendancy in that decisive conflict, but that, says our contemporary, the *Christian Union* of New York, "will require an energy, a wisdom, and an efficiency in affairs such as has not been shown in recent times. The prospect of winning is now rather with the Democratic party."

Mr. Beecher's paper indicates that the Republicans might now wisely accept a new platform which would include a return to specie payments, a reversal of Protection, a policy leaning towards free trade, and, above all, to make the education of the whole people a fundamental part of national policy. These objects are proclaimed to be of such transcendent importance, that every good citizen is recommended to subordinate party ends to allegiance to these principles. This advice on the part of an organ of opinion so influential as the *Christian Union* is very significant of the altered state of political relationship in the United States. For the time being, party ties are completely dissolved.

The Democrats have so long been out of power that at present they have, as we have said, no distinctive platform. Their position is a negative one; their victory has been only partial. Having so far profited by the non-popularity of their rivals, they have still to establish their claims upon popular support, or the prize now apparently within their grasp may be next autumn snatched away. Like our Conservatives, they can only succeed by ignoring the traditions of the party, and accepting accomplished facts. This policy their leaders are apparently quite ready to accept. They have already proclaimed that under their régime negro privileges are to remain intact, and that there will be no attempt to question his claims as an elector, or his right to hold property. To outsiders it is not easy to discover which will be the future distinctive creed of either Democrats or Republicans. Both parties will have to reconstruct "platforms," and those platforms will no doubt materially differ. It seems likely that the question of free trade will be one of the questions—perhaps the foremost question—on which they will diverge, and that, whilst the Republicans will be unable to shake off the dictation of the Protectionist interests of the New England States, the Democrats, sustained by the West and the South, will commit themselves to lower tariffs and to the principle of unrestricted competition.

Messrs. Smith, Elder, and Co. will publish in January next the entire works of Mr. Sydney Dobell, in two volumes.

The original charter of the East India Company has had a narrow escape. This interesting document was, it is said, discovered the other day at the India Office in a box of old papers and "tallies" that had been ordered to be burned.

The Government of Russia has given permission for the reproduction in the Russian language of the periodical called the *British Workman*. A Spanish edition of the same journal is allowed to circulate in Spain.

We understand that "Old and New London," which we erroneously stated last week to be near completion, will consist of four volumes, of which the third is just commenced under the editorship of Mr. Edward Walford. The third and fourth volumes will embrace the history of Westminster and the western suburbs.

SACRED HARMONIC SOCIETY.—This society, which has lately been, we understand, rejuvenated by the infusion of new blood, and the retirement of many of its veteran vocalists, inaugurated its forty-third season on Friday last with a performance of "Elijah," when an overflowing audience attested the never-failing interest which that great work commands. Mr. Santley was the representative of the prophet on the occasion, and gave to the part all the vigour and loftiness of character which it demands. His renderings of the recitatives in the Baal music, and the airs, "Is not His word like a fire?" and "It is enough" were particularly fine, and elicited marked applause. Madame Otto Alvleben was the principal soprano, and was heard to great advantage in the air "Hear ye, Israel" and in the pathetic duet as the widow of Zarephath. Miss Antoinette Sterling as principal contralto was very effective in several of the recitatives, and was encored in "O rest in the Lord." The tenor was Mr. Vernon Rigby, who gave the exquisite "If with all your hearts" and "Then shall the righteous," and other selections in his well-known manner. Miss Ellen Horne and Miss Marion Severn also claim favourable notice for their excellent execution of subordinate parts. To come to the orchestra and chorus, it is sufficient to say that they were on the same scale of efficiency and power for which the society's concerts have long been famous. The choruses, "Help, Lord," "Yet doth the Lord," the "Baal" choruses, culminating in the magnificent "Thanks be to God" (not to mention others), created a great impression by the vividness and force with which these were delivered. Sir Michael Costa wielded the baton with his accustomed mastery, and Mr. Willing was as usual at the organ. The next performance is fixed for Dec. 11, when Handel's "Solomon" will be given.

Literature.

"CHARACTERISTICS OF ENGLISH POETS."

Mr. Minto, in his former book, made a valuable companion to the masterpieces of English prose literature; in the present work he has done the same for the early English poets. And not for the English poets alone; for Mr. Minto, like a true Scotchman, shows insight as well as patriotism in his section dealing with James I., Henryson, Dunbar, and the rest, and has most skilfully traced out their lineage. Mr. Minto is a thorough student—laborious, conscientious, apt at bringing remote facts together, and making them yield illuminative light by the contact. He can also take broad, sympathetic views, and follow up subtle distinctions, thus uniting in himself some of the best features of the old school of criticism and of the new. His biographic sketches are done with great tact, and a trait is sometimes hit off with rare adroitness, and made to speak for much. Yet he is throughout simple, unaffected, and never persecutes his reader by painfully trying to dig deep under the surface, and to drag him under too. He is admirably fitted for the work he has chosen, and we have carefully read, and prize, his books, which have an independent value, although they form admirable handbooks in a large library.

Mr. Minto confessedly supplies a sort of complement to M. Taine's brilliant "History of English Literature." With Taine, everything is subordinated to race, condition, circumstance: the writer is a mere phenomenon among many seldom viewed apart or his idiosyncrasies considered on their own account. Mr. Minto, on the contrary, aims to bring the characteristics of the writer first of all into view, and his reference to former or contemporary influence is secondary. His work may be taken to divide itself into three parts, grouping themselves round three great centres—Chaucer, Spenser, and Shakespeare. He shows how that Chaucer was essentially formed in the French school, though Italian influence—which is usually credited with most result in that regard—did some things later. "The Romance of the Rose" did more to form him than the poetry of Dante and Petrarch. But Mr. Minto does not forget to say that Chaucer, in midst of all, maintained a fresh and strong individuality; and after a very bright, brief biographic sketch, enters on a skilful analysis of his character and his works. His fine tact is seen throughout, and his acknowledgments generous: but there is a piquant expression on one page, to which, if we mistake not, a reference should have been made, to that eccentric but suggestive book, "Chaucer's England," by Matthew Browne.

Spenser is ably, but in our idea, hardly so sympathetically done. Yet Mr. Minto does manage to touch the feelings, when after having seen Spenser as a "poor scholar" at Merchant Taylor's School, and a sizar at Pembroke Hall, he speaks of him as chained to official life, first as Secretary to the Viceroy of Ireland, and afterwards to the Irish Council, and Sheriff of Cork, adding:—"What may have been the extent of his official duties we do not know; but, to judge from internal evidence, no man ever lived more exclusively in and for poetry than Spenser. We try in vain for any image to express the voluptuous completeness of his immersion in the colours and music of poetry. He was a man of reserved and gentle disposition, and he turned luxuriously from the rough world of facts to the ampler ether, the diviner air, the softer and more resplendent forms of Arcadia, and the delightful land of Faery."

In the section devoted to the sonneteers and dramatists prior to Shakespeare, we have some very delicate characterisation and criticism. Of Marlowe, that "Columbus of a new literary world," Mr. Minto gives a most excellent sketch, tracing out his influence on Shakespeare and others, though we confess we rather miss any special analysis of the *Faust*, of which we have heard a good authority and excellent critic declare that in many respects that play was superior to the *Faust* of Goethe, and certainly, as a specimen of passionate rhetoric the apostrophe of Faust to Helen beginning—

"Is this the face that launched a thousand ships,
And burnt the topless towers of Ilium?"

is so very fine of its kind that it may be held to have been the model of one very fine passage of Shakespeare.

• *Characteristics of English Poets, from Chaucer to Shilley.* By WILLIAM MINTO, M.A., author of a "Manual of English Prose Literature." (W. Blackwood and Sons.)

After this section we come to what is the key-stone of the work—the criticism on Shakespeare himself. He dismisses the idea that has been broached that Shakespeare had been in a lawyer's office, and accounts for his familiarity with law-terms by what he would hear from his father about affairs of mortgages, &c. The idolised "W. H." Mr. Minto conceives to have been William Herbert, Earl of Pembroke; and a good case is made out that Chapman was that rival poet who is referred to in the 80th sonnet.

In general the section on Shakespeare is masterly—showing great power of grouping the characters, and ranging them according to certain affinities; but on the points where Mr. Minto seems to pique himself on peculiar strength, we cannot help thinking that he fails. In his delineation of the character of Hamlet, Mr. Minto presents something original; but we are not sure if it is quite as sound as it is original. Of course the repetition of critical theories till they become common-place, is not to be recommended, but till something better and more consistent replaces them it is best to wait. Now Mr. Minto makes very short work indeed of that theory of Hamlet, which Goethe and Schiller and Coleridge have espoused, to the effect that in Hamlet Shakespeare meant to represent the effects of a great action laid on a soul unfit for the performance of it, who is irresolute from over sensibility, and puts off action till it is unavailable, dying the victim of accident and circumstances even though his hand deals death to the King at the instigation of Laertes, because of present craft, as much as because of the original sin out of which it flowed. Mr. Minto writes:—

"The great objection to this theory, apart from its unaccountable blindness to Hamlet's real temper, is its utter degradation of the just effect of the tragedy. It suggests as the proper reflection, when vengeance is at last accomplished, not the thought put into our minds by the dramatist himself (v. 2, 7) of an over-ruling interference with man's petty designs, but the mean, disenchanting consideration that Hamlet was a poor creature, of he would have done it much sooner. Such a stupid degradation of a tragedy, by depriving the hero of all nobility of motive, is without a parallel in the annals of criticism; and that this should have been done under pretence of philosophical criticism, is enough to throw discredit for ever on the name of philosophy."

But if there are joints in the armour of the Goethe critics, Mr. Minto's theory is not unassailable. He founds much on the sudden revelation of the "monstrosity of crime," forgetting that Hamlet had unspoken suspicions, summed up in these words, which interrupt the Ghost's address:—

"O my prophetic soul!
My uncle!"

and forgetting also, as would seem, that already Hamlet has relieved himself of that great soliloquy, which, with no injury to the dramatic intent, may be taken to give a key to the character:—

"O, that this too solid flesh would melt,
Thaw, and resolve itself into a dew!"

Which clearly indicates that before the revelation, Hamlet found the press of practical life too strong for him; and that this is not meant to be taken as a passing mood, but is a radical and characteristic tendency, is shown by the same sentiment being re-uttered in the most striking circumstances. But Mr. Minto proceeds:—

"When the monstrous revelation is made, his heart and strength threaten to fail him; he cries:—

"Hold, hold, my heart;

And you, my sinews, grow not instant old,
But bear me stiffly up."

And we are asked to believe that this was the effect of fear; the man who has just displayed superhuman daring and reckless indifference to life, and who afterwards leads the way in boarding a pirate, quails at the prospect of putting his life in danger! Nothing but theory-blunders could fail to see the real meaning of Hamlet's agitations: he is for a moment astounded and staggered at the monstrosity of the crime."

Then the commentary which at least two significant utterances of Hamlet give to Hamlet's character, throw as much weight certainly on the side of the Goethe-Coleridge theory as on Mr. Minto's—indeed, they seem to us rather strangely to kick the beam against him. In listening to the ghost, the "monstrosity of the crime" does not dim for a moment Hamlet's self-assumed burden of a great duty laid upon him somehow in relation to his father's death—for immediately he hears of the ghost he "doubts foul play," and the moment the ghost speaks of murder—

"Murder most foul as in the best it is,
But this most foul, strange, and unnatural,—"

Exclaims—

"Haste me to know it, that I, with wings as swift,
As meditation or the thoughts of love
May sweep to my revenge."

But before the ghost has done, he introduces reasons that must weigh to retard action in a character like Hamlet, and set him to wait for favouring chances, and be apt to dividedness of

mind even when these seem to present themselves to him—

"But, howsoever thou pursuest this act,
Taint not thy mind, nor let thy soul contrive
Against thy mother's aught; leave her to heaven
And to those thorns that in her bosom lodge,
To prick and sting her."

Truly a sore burden laid on a soul that needs to act at once on single motive, and may then act bravely; but is at the same time apt, when once left to reflection, to weigh and measure and let the "native hue of resolution be sick-lid over with the pale cast of thought"—as Hamlet confesses soon after in the second great soliloquy—in which Shakespeare wonderfully contrives to exhibit the natural grain of reflective melancholy and irresolution, and shows as in the first soliloquy, the craving after suicide, which surely could not be the feeling of one who was fit to cope with circumstances. Nor is this type so uncommon; Charles Stuart, for example, was not wanting in personal bravery—he showed it by many actions; but yet he was irresolute, and moved by omens to his doom; and, to come nearer to our own time, Louis Napoleon might, with an apology, be named as another instance. And what wonder that Hamlet, not being able to sweep "with wings as swift as meditation or the thoughts of love" to his revenge, became the more incapable of action the more that his sensitive intellect concerned itself with possibilities. How could he strike at the King, without contriving, or seeming to contrive, against his mother's aught—a mind like his, melancholy, self-involved, could not but concern itself busily with the ghost's words, and weigh over and over anything that savoured of qualification or justification of delay. But if he acted throughout on well-directed reason, and so delayed revenge, and his incapacity of action, and his irresolution did not consciously burden and distract him, how account for his words to the ghost in the closet scene:—

"Do you not come your tardy son to chide,
That lapsed in time and passion, lets go by
The important acting of your dread command?
O say."

After this clear confession, Mr. Minto's justification and endeavour to show that Hamlet put aside impulse and acted from deliberate plan will not do—Hamlet did not plan the events that led up to the king's death—and was passive in them till the king's plot worked out his own fate and that of others. We prefer the clear confessions of the characters, which are pregnant facts, to a mere theory; and we should indeed very much like to know what Mr. Minto makes of this point, which he has apparently missed, but which seems to us so significant in relation to both theories of character, not to speak of that expression of Hamlet which an accident suggests when on his way to England.

It is certainly a truer deliverance when Mr. Minto, further on, says, "Hamlet's action is 'tempered [modified and hindered by influences not under control of the will?] by subsequent reflections, but his desire for revenge attains its utmost vehemence at the first supernatural solicitation, he at once 'passionately vows to wipe from his memory every record but the Ghost's commandment.' But then that very commandment itself, as we have seen, contained an element that admitted the exercise of casuistry and excuse of delay, and the Ghost's appearance in the closet scene Mr. Minto somewhat untowardly hints has the same purpose. The truth is that the general drift of the play would be rendered meaningless in the deeper view were we not to assume that, as Mr. Minto somewhat inconsistently says, Hamlet's desire for revenge was most vehement at the first supernatural solicitation, and in its cooling under the stress of many influences, Providence found room to set fire to its own train, to involve at last all the leading characters in a great outburst. This, too, is simply what Goethe and his followers say—that the catastrophe of the tragedy is contrived so as to appear more as a fulfilment of destiny than as the result of human act or agency, and is this not exactly what Mr. Minto himself means when he thus eloquently generalises?—

"The thought of inevitable destiny, iron fate, is a great tranquilliser, and rolls over tragic catastrophes like the calm grandeur of stars after a storm."

"The power that overhangs Shakespeare's tragedies appears also in the aspect of an inexorable and relentless justice, blindly dealing out the punishment of death to all who are wilfully or accidentally brought within the sweep of her sword. Not the slightest culpability is left unavenged. None remain alive at the end who have been so intimately mixed up with the chief victims that their survival would chafe our sense of justice and vex our meditations on the impartial rigour of the destinies. Not one false step within the tragic circle can be withdrawn. Conscious or unconscious, intentional or unintentional, all complicity is fearfully punished. We ask what poor Cordelia had done that she should perish untimely; and Justice points to her wayward refusal to humour the exacting irritability of her dotting old father. Ophelia! She was thrust for a moment by the wretched,

raah, intruding Polonius between Hamlet and his revenge; for one moment she was the innocent tool of the guilty, and though her sad fate was avenged on Hamlet, she could not escape. Consider how you should have felt had Cordelia survived Lear, or Ophelia survived her father, her brother, and her lover, and you will recognise the dramatic justice of involving them in the general ruin of their friends and enemies. The fate of Desdemona is too harrowing, if we miss the completeness of the dramatist's design in the outlines of her character. In the first frenzy of our grief and anger, our thoughts run fiercely towards revenge. We do not regret the death of Emilia, remembering that she had been guilty of stealing the fatal handkerchief. We behold with savage satisfaction the remorse of Othello, and his desperate retribution on himself. We exercise our ingenuity in devising tortures for Iago, the fiendish contriver of all the mischief. Then, when justice has been surfeited, and the awful question—Who can control his fate! rolls its starry grandeur over the fatigued spirit, we revert to the life of the victim, and in that mood we recognise a sinister influence even in the star of poor Desdemona. She was not a pale creature of colourless blood, framed for a long unruffled life. Her nature was capable of the intemperate passion that leads too surely to tragic consequences. That passionate love of hers for the warlike Moor, which seemed so monstrous and unnatural to her father, and which was construed so craftily by Iago, was too immoderate to be innocuous: 'such violent delights have violent ends.' The powers that gave her the heart to slight men of her own complexion and degree, and fix her affections on a Moor, had destined her to unhappiness."

But we cannot help adding that, as no theory can absolutely exhaust the fulness and vitality of any true dramatic conception, any more than it can the complexity of human characters themselves, we can scarcely pardon the dogmatism which leads Mr. Minto to dispose so contemptuously of the opinions of a trio of the greatest critics the world has ever seen. Self-respect itself might have restrained him, if not the gratitude no student can but feel towards each of the three critics for intellectual services in other fields. It is a fault of youth, this high contemptuous way, which years and experience most often mellow or do away with, and we must needs say it, that towards the perfecting of a very masterly book, we hope that we may yet in a later edition see this section completely re-written.

The latter portion, dealing with the successors of Shakespeare, is equally concise, clear, and masterly, and some of the poets are most incisively characterised. As thus of Dekker:—

"Dekker was a man of less painstaking than Chapman and Jonson, but of greater natural quickness and fineness of vision, more genial warmth of sympathy, and more copious spontaneity of expression. The fertility of his conception and the sweetness of his verse were not surpassed by any of his great contemporaries; his melting tenderness of sympathy and light play of humour are peculiarly his own. He had more in common with Shakespeare than with Jonson, Marston, and Dekker."

In the "Honest Whore" there are passages which amply bear this out.

This of "Rare Ben" may be added:—

"Ben Jonson had a mind of immense force and pertinacious grasp; but nothing could be wider of the truth than the notion maintained with such ferocity by Gifford, that he was the father of regular comedy, the pioneer of severe and correct taste. Jonson's dominating scholarship must not be taken for more than it is worth: it was a large and gratifying possession in itself, but he would probably have written better plays and more poetry without it."

Altogether this is a most faithful and thorough piece of work, fitted to be largely useful, and may take rank among the best educational efforts which have recently issued from the press; for in no field of literature is there more ignorance than of our early dramatists—who yet were mostly "wealthy men who cared not how they gave," and will well reward careful study even at this late day.

POSITIVISM.*

Although there is little in this volume that has not been previously published, and which has not formed from time to time the subject of discussion in the press, it may yet in some sense be regarded as the first issue in this country of the formal teaching of the Positivist party, or the Church of Humanity, as Mr. Congreve would say. As such it is deserving of some attention, whatever may be thought of the religious aspect of Positivism. In this volume we have that aspect set forth in a sincere, earnest spirit, in a style at once lucid and elegant. A variety of political subjects are treated from the point of view of the religious Positivist, so that we can form some idea of what would be the result if the principles of M. Comte were applied to social and political questions.

Doubtless these results would not be acceptable to the greater number of politicians, nor to the middle classes of this country, whether Conservative or Liberal, but it is well that they should be known. Between politics and morals there has long been too wide a

* *Essays, Political, Social, and Religious.* By RICHARD CONGREGRE. (London: Longmans.)

separation, and any influence that tends to bring them once more into alliance should be welcomed by professedly religious men. The statement of the necessity for that alliance may be of advantage to us, and may tend, in however slight a degree, to bring it about. Into all the practical questions raised in these papers, it is not our intention to enter, and we prefer to occupy the space at our disposal with the subject itself, not with its applications. What is the religion of humanity? many of our readers may be disposed to ask; and as we have here the authoritative answer of the first of English Positivists, it may be desirable briefly to indicate its drift. There are several papers which deal with the subject directly and indirectly; but there are two that are specially devoted to the explanation of its doctrines and ritual. One especially, on "The New Religion in its Attitude towards the Old," contains the information most persons desire to have. After referring to the smallness of the congregation as a reason for reading, rather than for extempore utterance, Mr. Congreve proceeds to describe with amusing self-complacency the office he holds and the functions belonging to it:—

"I do not, I am aware, speak to you as a Priest of Humanity. My age is a bar to that. Nor, were our Church in possession of its full organisation, should I speak as one of the second order of her ministers as a vicar. My insufficient scientific training would prevent me. But, under existing circumstances, I feel that Mr. Edger is right in saying that I exercise in a sense the vicar's office. Where there are disciples or members, there, however limited their number, is a Church. We have a faith, the outlines of a ritual, and sufficient members. It would be an undue shrinking from responsibility not in such a case to supply, within the limits of what is absolutely necessary, that which alone is wanting—a ministrations. I look on this discourse as the first definite act of such a ministrations; and though in the immediate present the case is not very likely to occur, yet should it occur, should there be a call for other acts of a minister, such as the administration of the indispensable sacraments, I mean presentation and marriage, I feel warranted in saying that I should have power to administer them with the full sanction of our central direction, duly sought and obtained. For the present preaching is all we want, and that part of our institutions I hereby inaugurate."—Pp. 278, 279.

This sermon was delivered fifteen years ago, on the anniversary of the birth "of our Master, 'Teacher, and Guide, Auguste Comte.'" It was the first of a series of services which were to show that Positivism is not a philosophy merely, but a faith; not a body of doctrines demanding intellectual assent, but a religion requiring the submission of the will. We do not know whether the congregation has increased in numbers since that epoch in the history of Positivism; but we have heard, as we should expect to hear, that it is usually small—so small, that a clerical visitor is reported to have said that he found present on one occasion "three persons and no 'God.'"

This essay contains a very picturesque and vivid sketch of the social and intellectual condition of Europe at the close of the eighteenth century. Mr. Congreve shows that amid the crash and ruin of the old society and ancient beliefs, there were indications that the heart of man could not acquiesce in negation and denial. He then traces the path along which man had reached to the belief in God, and at the same time to a belief in progress as dependent on fixed laws. The interpretation of humanity, its history and destiny, retaining both these beliefs, led to difficulties which seemed insurmountable. These difficulties however have, he thinks proved to be not insurmountable; but have been removed by Auguste Comte. The statement of this introduces Comte to us in person, and Mr. Congreve surveys rapidly, but in a sympathising spirit, Comte's life and work.

The first does not present us with an altogether flattering picture of Positivism in its concrete form—that is, in the personal and domestic experience of its chief apostle. But let that pass. M. Comte's system is based on the theory of the unity of the human race, and the conception of humanity as a living whole—humanity being itself God. Platonists ancient and modern have alike spoken of God in humanity, thinking either of its spiritual essence of human nature, or of Christ not as a man, but man. Of this living organism every individual is a part. This is a truth of the New Testament; it is one that all Christian teachers affirm, except where the individualism of modern philosophy, or the selfishness of modern commerce, has destroyed our sense of interdependence and of fellowship. The difference between St. Paul and M. Comte is indiscernible in the expression of this sentiment, and the feeling of this intimate relation, except it be that we recognise in St. Paul a higher degree of the sentiment, and a more manifest subjugation of his whole life to it. But in the ground of it there is a marked difference. We need not dwell on this, nor can we without impatience observe the frivolous

parody of Christianity in the Positivist Trinity of Humanity, the World, and Space.

Mr. Congreve describes at some length the ecclesiastical organisation of the new faith, the ideal of which, it cannot be denied, is to be found substantially in the New Testament; its principal merits being, in our view, that it rigorously guards against the creation of a priestly order, and that it enforces as the principle of all action sacrifice of self for the good of others—in which, as the author says, he finds "the one all-powerful compensation at once for the evils of our condition, and for the hopes we renounce." We of course do not question the soundness of this principle, but does Positivism provide an adequate motive power to carry it into effect? It seems to us that the "Positive Faith" borrows parts of the creed of Christianity—such as social fellowship and mutual dependence—without giving the slightest prospect that it can evolve such a moral or spiritual force as is necessary to put it in action. It will thus be seen that the new ecclesiastical organisation is not Christian. It has been called "Catholicism minus Christianity." Mr. Congreve replies that it is "Catholicism plus science." To our minds it is, in some respects, an almost puerile imitation of Christian practices and offices, which thus borrowed are either incongruous or superfluous. The homage offered to the memory of M. Comte; the conception of a trinity formed by the joint existence of humanity, the world, and space, are surely as like a silly parody as anything can well be. But our gravest objection to the Religion of Humanity, looked at *per se*, is, that it rests upon an ontological conception so abstract, so difficult of proof, so unsubstantial, that the edifice is always in danger of toppling over. No religion can ever become popular, can ever become the faith of the people, the fundamental truths of which are incapable of realisation by the simple and unlearned, and it is the crowning glory of Christianity that it has this tendency. Further, as we have indicated, the motive which inspires the Positivist school is too slight to produce, or modify, action in the minds of the mass of mankind. We do not deny the existence of a motive, nor its adequacy in particular instances; but we do deny its capacity to meet the needs of the multitude. How long does Mr. Congreve think it would have taken to convert the egoistic philosophy of the late Lord Palmerston into his own altruistic faith? And yet that statesman represented the large majority of his countrymen. They applauded his humorous, but utterly unchristian question, "What has posterity ever done for us that we should think of it?" He lacked, and they do still lack, the sense of oneness with all men, with all time; the imagination that connects together remote periods past and future, by which alone this faith becomes a motive. Doubtless the ultimate object of Christianity is the same, but it provides stages by which we reach the highest; it enlists our personal sympathies in the present; it assists the mind by permitting it to rise from one form of thought to another till it gains the full freedom and certainty which truth bestows. It is possible that Christianity, in its external forms, is destined to undergo many modifications; but it is certainly not likely to be superseded by any system which exhibits a portion only of its spirit, and that in a weak and isolated fashion, in an organisation more rigid than its own.

NEW ZEALAND.*

Here are two books, both equally attractive in their way, both dealing with New Zealand, but altogether unlike each other in style and inflexion. Mr. Bathgate treats of Otago, and while he gives his personal adventures, gives us also a well-written account of the characteristics and resources of that province. Mr. Kennaway went to the Middle Island, and his work is mainly a graphic description of the life of one of the earliest settlers there—a life which, whatever may have been its substantial rewards, few persons would be disposed to envy.

Life in New Zealand does not seem to differ much from life in any new colony. Here are people, everywhere to be met, who have turned their hands almost to everything; here, as a rule, men have, for a time, to work harder than they ever worked, or ever could have worked at home. Here, Jack is often enough "as good as his master," and pretty frequently ends in being better. There is scarcity of labour, scarcity of capital, but plenty of land.

* 1. *Colonial Experiences; or, Sketches of People and Places in the Province of Otago, New Zealand.* By WM. BATHGATE. (Glasgow: James Maclehose.)

2. *Crusts; a Settler's Fare de South.* By LAURENCE KENNAWAY. (Sampson Low, Marston, and Co.)

a magnificent climate, and scenery equal to the finest on the globe. It is a little place as yet, but it is attracting people from every land, and these works will do not a little towards increasing that attraction.

Mr. Bathgate, after some general observations upon colonial experience, devotes a chapter to Dunedin, the capital of Otago—named, of course, after the Dunedin of our own Northern Kingdom. But not alone will Dunedin be found here, but the Water of Leith and Portobello. All our emigrants take the old country names with them, just as did the Puritans and the Virginian settlers. We suppose it assists to make them feel more "at home"—that feeling the want of which sometimes produce such a dull pain in the heart of those who have left their own country and gone to a strange land. Dunedin is already a fair city, with handsome and substantial buildings, and on the way to great prosperity, belted by a park, and behind that the almost illimitable range of "mountain, moor, and meadow," in which there is ample room and verge enough for millions of settlers. And, if increased taxation be a sign of increased wealth, wealth here must have grown at a prodigious rate; for, while twenty years ago, the appropriations of the Provincial Council amounted to only 1,995*l.* in the present year they amount to 709,912*l.* Primitive was that early Council; Mr. Bathgate shall give an illustration:—

"In proof of this simplicity, there is a story told that one of the worthy legislators in the olden days had a boat on hand to finish by a certain time, so that his legislative duties rather interfered with the administration of his business, but by a master-stroke he arranged to combine both. The council chamber was not far from the beach, and thither he brought his boat and caulking irons; during the debate he retired to the shore, and spent his time in hammering in oakum, having previously made arrangements to be called when his presence was required. Ever and anon the sergeant-at-arms, or whatever the factotum was called, might have been seen bustling out of the council, and shouting in a stentorian voice from the door-step, 'Jimmy, vote.' 'Vote man, Jimmy,' whereupon Jimmy threw down his caulking iron and maul, and ran towards the council chamber, struggling into his coat as he went. On another occasion, the grave deliberations of this solemn concave were rudely disturbed by a shrill voice bawling from the door, 'Father, John Thompson's come for his breaks.'"

This author gives many lively and pleasant sketches of all sorts of society in Otago—of the old and young emigrants of various kinds; of society, of scenery, and of politics. Our extracts must be brief, and must mostly be made with a utilitarian purpose. The first question, of course, is, is it worth while emigrating? The answer is as follows:—

"I have no hesitation in answering such a question in the affirmative. To say that all did so, would be too sweeping an assertion, but this I will say, that as a rule if people do not, it is their own fault. The rule, like all others, is not without exceptions—misfortune visits these shores as well as other lands, and unfortunately, the grumblings of the unlucky ones more often find their way into the British newspapers than the rejoicings of the prosperous. Mechanics, artisans and labourers, however, are those most likely to better themselves and save money, if they keep steady, and do not acquire extravagant habits."

The two parties who are really wanted in such a country are the two that are wanted in all countries—capitalists and working men; the others will follow without being pressed. One of the healthiest signs in relation to Otago, is the increase of manufactures. When our author first went there nearly everything was imported; now, owing to Government stimulus, a great deal is made in the colony, and there seems scarcely an important manufacture that is not represented. But what a round-about way to offer bonuses—making everybody pay for what everybody else makes!

Of course, servants are a difficulty in such a country, and no wonder, when you can see a girl who went out as an assisted emigrant blossoming, in a short time, in the dress-circle of the Italian Opera. Society grows quickly in such a country, for it is sparsely sown, and has room to shoot up. Mr. Bathgate gives numerous illustrations of this growth, and, from all that we can judge from his work, prudent men generally will grow there faster than they can in this country. One more quotation, and we must leave this thoroughly interesting work: it relates to the scenery of New Zealand:—

"When the traveller reaches the lake district, however, the aspect of the scene is quite changed. There the mountains rise in wilder grandeur to greater heights, till some of them reach the regions of perpetual snow. Of the best-known large Otago lakes, Wakatipu and Wanaka, I prefer the latter as being the sterner and wilder, and yet more beautiful of the two; but what words could convey any idea of its such beauty must indeed be seen to be felt, and once felt can never be forgotten. New Zealand scenery is already attracting tourists from Australia, and possibly ere long, when the English grand route is round the world, will draw them from distant England also."

"Near Wanaka lake lies another smaller one of exceeding beauty, with a pleasant sounding native name—the Hawea. It is not so interesting at its lower ex-

tremity, but about half-way up the scenery is sublime. Passing along the eastern bank, the wayfarer comes upon a pretty little bay with a shingle beach, while a short distance from the shore lies a rocky islet partially covered with a few contorted stunted trees, such as might delight the eye of Doré. Across the lake a narrow gap appears in the chain of hills which form its western barrier. The hills to the right of this are rugged and wooded to their summits, the dark birch (mostly *fagus menziesii*, though the forest is fringed with *fagus solandri*, of which tree the small detached clumps are mostly composed) trees apparently hanging on precipitous cliffs, save here and there where a naked rocky peak rises from the surrounding wood. The hills to the left of the gap are more rounded, devoid of trees, and look warm and bright in the noonday sun. Through the breach the dark rough hills of the Wanaka show themselves, while over all there rises against a sky of the deepest blue the snow-clad peak of Mount Aspiring, resembling somewhat the tooth of a giant saw, and recalling a little the summit of the Matterhorn. The whole forms one of the most glorious pictures I ever beheld. The only life visible, a pair of crested grebe (*podiceps cristatus*) silently disporting themselves between the island and the shore, rather adds to than detracts from the peaceful stillness of the scene."

Mr. Kennaway's rough-and-ready pen and pencil contrast somewhat with Mr. Bathgate's steadier style and more expansive sweep. But his book is one of the best books of youthful colonial adventures that we have read, with quite as much romance, and quite as many "hair-breadth escapes" as are to be found in most of the adventure books. Mr. Kennaway and his brother, aged seventeen and eighteen respectively, left Devonshire for the Middle Island, some twenty years ago. Alone, they struck right up the country, claimed, according to law, the lands they discovered, and stocked them as they could. They must have come into possession in this way of scores of thousands of acres, and must have been, and perhaps still are, two of the greatest landowners in the world. But their experience was a rough one, and often they had to eat crusts. Without the hardiest of physical constitutions, plenty of pluck, good natural sagacity and energy, they must have died from labour and exposure long ago, but one of them now sends out this cheerful, buoyant book, in which, although it is full of crusts, there is not one complaint.

The two emigrants, after a voyage of one hundred and twenty-two days, landed at Canterbury. On the fourth day after their arrival they started for the bit of land "somewhere," which they had purchased upon paper in London. A boat took some things for them, and here is their first night—

"After crossing the steep ranges which I have named as forming a rugged barrier between the harbour and the open country, we struggled up, as the evening fell, through jungle and swamp to the banks of the river on which our land, as yet only known to us on paper, was supposed to lie. Almost at the same moment, to our great relief, the craft bearing our goods and chattels, which had had four-and-twenty hours start of us, and been two days on her trip, hauled round a bend of the river, and in an hour's time was moored to the bank close at hand."

"We got out of her, as the sun sank, a small tent, some sugar, a saucepan and frying pan, and some blankets and *old bags*; pitched our tent on the highest part of the bank—struck up a fire of small scrub-boiled or stewed some tea in the saucepan—cooked an unearthly mixture of flour and grease in the frying-pan—ate, drank—put out our camp fire for fear of its spreading among the fern and rushes on the river-bank—and finally retired into our blankets, and *old bags*, forgetting everything, even on which side of the world we were, and sleeping hard and sound, till the cold early air of the next morning awoke us to the Antipodes."

In this spot, in what is now called the "Canterbury Plains," the two emigrants found only one inhabitant besides themselves, and he was in his grave—had been for years, since 1822. They lived there four years, conquering nature around them by clearing jungles planting trees, turning up the land, reaping crops. The life is graphically described—

"A man considered he did you a great favour by cutting your corn, and when you went to hire a labourer, his most favourable reply was, that he would think it over and see what he could do for you. All that was done too was done without the existence of any positive market for what might be produced, and merely with the hope that one would eventually arise. Meanwhile we had to wait; to put up with short commons—generally of salt beef and flour—to cook our food (without much firing) under a low chimney of sods built against a hole in the side of the hut, the top of which chimney we could touch with our hands, through which we could sit and watch the stars and moon at night, and down through which poured floods of water in time of rain."

"We worked all day, and slept all night—ready, if the bellow of wild cattle aroused us, to be out at a moment's notice. Our hut (and ours, remember, was but a picture of many others in the settlement), was a perfect sieve of draughts; we could not even burn a candle in it, except by placing it in the lee of a milk-pail, erected over it; and in the storms of winter, which swept over the unsheltered plains behind us, the roar of the wind round the thin walls at night was wild and deafening. It was a curious period, and an experience that to every colonist looks unreal when it is past; but I believe that I have in no way over-stated its difficulties, nor given an exaggerated idea of the realities that surround it."

By-and-bye a house was built, and in time a church, and our emigrants even got to the

civilisation of a washerwoman. Afterwards they made expeditions—which are described—into the interior, and annexed the land. Of the first annexation we are told “we were camped for the first time on a tract of country of about thirty thousand acres, which we afterwards held for nearly eight years, settling there.” They pushed on, annexed again, and so on, but to what ultimate extent we do not know. This land was stocked with sheep, and very vivid are the descriptions of the life of a sheep-farmer, travelling for days, camping out in rain and snow, within a few hours of starvation, but with spirit never wearied and hearts never sore. Mr. Kennaway says much of the splendid climate, but it is clearly a rough one at times, and, up in the “Alps,” not very different from what it is in Alps nearer home.

This is the fourth book recently published on New Zealand—Lady Barker's two volumes making up the number. It has not the finish of that lady's style, it has not the quiet humour of Mrs. Millett's exquisite book on Western Australia, but it is vigorous and brisk, and those who are thinking of making a new home for themselves would do well to read it. Those who are not so thinking will simply enjoy.

BOOKS FOR THE CHRISTMAS SEASON.

Paws and Claws. Being True Stories of Clever Creatures Tame and Wild. By one of the authors of “Poems Written for a Child.” (Cassell, Petter, and Galpin.) This is one of the very best style of books. It is good as to matter, and graceful as to style, and dialogue is made to do the work of disquisition as it should be, for, with the young, nothing is of more importance than variety and incident. The author is lively, faithful to fact, selects her anecdotes with great discrimination, and uses them with great effect. Of course, all the anecdotes of wise dogs, reflecting pussies, sagacious ducks leading blind women to church, and the rest are not new, but to children they will for most be, and the volume is extremely well calculated to awaken and to stimulate that healthy love of nature and the lower creatures, which it ought to be the aim of all true education to instil. We cannot part from this elegant volume without saying a word for the engravings, which are wonderfully expressive—clearly cut and beautifully printed. We can conceive no agent better fitted to awaken in the young a love of art, as well as of life; and if we had our wish this book would be found on many tables on Christmas morning, if not sooner. One little fault—a spot on ermine—is the rather light and loose way in which a certain hymn—which children should in no way be encouraged to sneer at—is treated at page 149. The picture of the foxes on the preceding page is really a wonderful specimen of wood-engraving, no less than the parrots at pp. 142, 143, and the dog and puppets at pp. 136, 137.

Merry Elves, or Adventures in Fairyland. With twenty-four illustrations. By C. O. MURRAY. (Seeley, Jackson, and Halliday.) This is a very different book from the preceding; but equally likely to recommend itself to the juvenile mind, though on account of very different qualities. It is a piece of delightfully fantastic fancy—of delicate fun, and we fancy we can trace here and there a sub-note of satire. Be that as it may, it is exquisite; and the engravings admirably match the text, being full of character, and clear, graceful drawing; a vast deal of expression being got by a single line. The book is elegantly got up, and is, we should fancy, likely to be a great favourite. We have looked over and over again at the cut in the 19th page, and the more we look we are the more pleased at the energy in the little nude figures, and the expression of pain and despair in the face of the toad, whom they have fixed by the leg on his stool. And that at the 31st page almost surpasses this.

The Land of the Pigtail: its People and Customs, from a Boy's Point of View. By BENJAMIN CLARKE, Editor of *Kind Words*. (The Sunday School Union.) China is a land of curiosities. The Chinese pique themselves on their age and their originality, and deservedly; but their conservatism is so absolute that it often makes them laughable. Mr. Clarke has managed to convey a vast deal of information about China in a very light, laughable way—and anybody who reads his book attentively will know more about China than might be gathered from many heavy tomes. Mr. Clarke has read them, and digested them with the greatest art. We can recommend this volume as a capital gift for a young boy or girl.

The Gentleman Cadet. His Career and Adventures at the Royal Military Academy, Woolwich. A Tale of the Past. By Lieutenant-Colonel A. W. DRAYTON, R.A., F.R.A.S., author of “Sporting

Scenes in Africa.” With illustrations by C. J. STANILAND. (Griffith and Farran.) This is a sort of “Tom Brown” at Woolwich. It gives a good idea of the system which prevailed once, but which has now passed away, and which it may be found useful in preserving for others besides boys. The off-glance of the writer's experience gives reality to it. The story is told in an able, realistic, forcible kind of way: you are made to see the cadets at work, and to sympathise with them. The book is fairly illustrated and well got up, and is sure to find a public.

The Hunter and the Trapper in North America: a Romantic Adventure in Field and Forest. From the French of BENEDICT REVOIL. By W. H. DAVENPORT ADAMS, author of the “Forest, the Jungle, and the Prairie,” &c., &c. (Nelson and Sons.) This is a spirited work of adventure. It is full of easy descriptive passages; but its interest lies in its adventure, and the picture of sport in a wild forest, which it gives with no little force and gusto. It is exactly the sort of book a boy would hang over with delight. The illustrations are evidently French, but are well done and really illustrative. That of the hero beginning to enjoy this new kind of sport at p. 226 is really clever and characteristic.

Two Years in East Africa. Adventures in Abyssinia and Nubia, with a Journey to the Sources of the Nile. By EMILE JOUVREAU. With maps and numerous illustrations. (Nelson.) This is a book of much the same order as the above. The writer gives us a good deal of information about King Theodore, on whom England spent so much money to impress him with the might of European Government; and we are enlightened as to the method adopted by the English army before and after Magdala was reached. It is a book that cannot be read without interest.

CHRISTMAS NUMBERS.

Already the many-coloured glow of Christmas Numbers, flitting before the eye, tells as surely of the approach of winter, as the fogs and frosts that assail us outside. Nothing very striking has as yet, however, come to hand to signalise the season in the fiction line; and if the winter proves as mild as the Christmas Numbers are as yet, we shall not have great cause to complain.

First of all comes *Tinsley* with his usual complement of Mr. Farjeon, who is like himself, but with a difference. He has contrived in this case to insinuate an under-note that runs alongside a series of stories—a story of very pathetic suggestion. We are not sure but, on the score of interest, Mr. Farjeon would have done better to have struck to his portraiture of low London life, pure and simple, as heretofore. Even now, we remember distinctly that picture of the holiday in the woods and the return in his last, and we fear no incident in this fantastically conceived “King of Noland” will dwell with us similarly, though it is full of Mr. Farjeon's tenderness of sentiment, ready concern for the poor, occasional quaint humour, and striking realism of touch. “Coltsfoot” and “Sassafras” are too ideal.

“Snowball,” or the Christmas Number of the *Gentleman's Magazine*, is, if we mistake not, a new candidate for popular favour. It is well and carefully worked out, and is here and there elevated by fine touches of character in midst of its affectation (we cannot call it else) of originality. Several of the characters are very skilfully presented to us and well sustained—as, for example, Mr. and Mrs. and Jack Carey. Had the machinery been less fantastical, we should have pronounced this story a success in its own line; but we are afraid that circumstances may be against it getting the appreciation it deserves. We ourselves have read it with delight.

In the *Belgravia Annual*, the most noticeable things are a very quiet but striking story of Miss Braddon's—“Sir Hanbury's Request,” which gives a glimpse of prosperous provincial life and its shadows; “Collared” by Albany Fonblanque, which is very clever but far-fetched; and a most sensational effect by Mr. E. J. Curtis, which deals with the “Banshee, or Death-Warning.” When we have our blood stirred we like it to be thoroughly, and not half done as here. “Elspeth” is good; “The Pink Bonnet,” by George Augustus Sala, is very characteristic. Altogether the *Belgravia Annual* is most varied and seasonable, and deserves to sell.

Good Cheer, the Christmas Number of *Good Words*, has for its leading piece a sketch by Mrs. Oliphant, titled, “The Count's Daughters.” It has all that lady's graceful style and force of

character drawing—the two French girls, Mélanie and her sister, being admirably contrasted, alike in their characters and their fortunes of marriage. The one submits to the parental arrangements quietly, desiring no other, and is happy; Mélanie is *romanesque* and will not, but she too is finally made happy. The difficulties that lay between her and her lover, and his contrivances to find means of communicating with her, form the fun of the story, and in Miss Winchester we may, we suppose, see British virtue personified. There is a touch of sub-acid cynicism as is usual to Mrs. Oliphant, but the ending is more happy than usual; but is she aware that when she speaks about cups of different sizes being all alike full, she appropriates, and certainly does not elevate, a very fine and well-known figure of Richard Baxter? The “Wings of the Morning” is charming in its opening, and indeed throughout; but it ends painfully. The pictures are really good, and *Good Cheer* is as well up to the mark as any of its contemporaries as yet.

“Paths of Peace” is the Christmas number of the *Sunday Magazine*, and is of course more subdued. But “Annie Chester” has as much plot, study of life, and meaning as any story of its length we have read for long, notwithstanding that it is run in the ordinary Christmas vein at the end; the other stories are in character: “Married in Haste” and “My Ugly Duckling” are well written. The illustrations here, too, are admirable.

“A Merry Christmas” is the Christmas number of *Kind Words*, and supplies a number of stories, admirably suited for the young, by well-known writers. Particularly we would mention Mr. Kingston's “Old Channel Pilot,” Miss Doudney's “Christmas Gift,” and “Going on the Warpath,” by A. R. Hope, which is full of fun and grotesquerie.

A sum of 1,000 guineas has been subscribed towards the testimonial to be presented to Sir Julius Benedict at the end of the present month.

ALEXANDRA ORPHANAGE FOR INFANTS.—On Thursday, the 21st half-yearly meeting of the supporters of this excellent charity was held at the London Tavern for the election of sixteen children from a list of fifty-five approved candidates. Mr. Alderman and Sheriff Ellis, who was to have presided, was unable to be present. Mr. Horace Marshall, who presided in his absence, said that it was his pleasing duty to state that the debt had been reduced from £4,500 to £2,500, which enabled them to elect sixteen children on that occasion. They hoped to be able to clear off the debt altogether by the next annual meeting. Less than three years ago the debt was £13,800, and their present financial position was a strong proof of the energy of the committee. The health of the children in the orphanage was also most satisfactory, there being a clean bill of health, whilst in other places fever prevailed to a great extent. In order to maintain that satisfactory state of things the committee, under the advice of the physician, determined that no visitors should be admitted to the children next visiting day. The birthday of their excellent secretary, Mr. Soal, had recently occurred, and he might say that he had received some letters of congratulation from the children on the occasion.

AS IT OUGHT TO BE.

“I visited,” writes Dr. HASSALL, “Messrs. Horniman's Warehouse, and took samples of Tea ready for consignment to their AGENTS, & on analysis I found them PURE, & of superior quality.”

“At the Docks, I took samples of Horniman's Tea, which I analyzed, & found PURE; the quality being equally satisfactory.”

“I purchased Packets from ‘Agents for Horniman's Tea,’ the contents I find correspond in PURITY and excellence of quality, with the tea I obtained from their stock at the Docks.”

8,248 AGENTS—Chemists, Confectioners, &c.

THE INSTITUTION FOR DISEASES OF THE SKIN, 227, Gray's Inn-road, King's-cross, is open on Thursday evenings from six till nine; the City branch, 10, Mitre-street, Aldgate, on Wednesday and Friday evenings. The institution is free to the necessitous poor; payment is required from other applicants.

HOLLOWAY'S OINTMENT AND PILLS.—Sudden changes of temperature sorely try all persons subject to rheumatism, sciatica, tic-doloureux, and many maladies scarcely less painful, though of shorter duration. On the first attack of stiffness or suffering in any muscle, joint, or nerve recourse should immediately be had to fomentations of the seat of the disease with hot brine, and by subsequently rubbing in this remarkable Ointment, the uneasiness of the part will be assuaged, inflammation subdued, and swelling reduced. The Pills, simultaneously taken, will rectify constitutional disturbances and renew the strength. No remedies heretofore discovered have proved so effective as the Ointment and Pills for removing gouty, rheumatic, and scrofulous attacks, which afflict all ages, and are commonly hereditary.

VALENTINO VISQUE LIBERIS.—“A preparation known as Dr. Ridge's Patent (cooked) Food is excellent for infants and invalids. It will be found a very useful preparation for nursing custards, puddings, and similar preparations for the nursery and sick room.”—Extract from “Cassell's Household Guide.” Supplied by most chemists and grocers in 1s. packets and 2s. 6d. tins.—Dr. Ridge and Co., Royal Food Mills, Kingland, N.

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

BIRTH.

PAYTON.—Nov. 14, the wife of Henry Payton, of Woodbourne, Handsworth, of a son.

MARRIAGES.

CARTER—CARTER.—Nov. 2, at Union Chapel, Islington, by the Rev. H. Allon, D.D., Challis Carter, Esq., of Copped Hall, Little Wigborough, Essex, to Maria, widow of the late J. W. Carter, Esq., of Little Totham Hall.

CLARKE—SOUTHCOTT.—Nov. 19, at Highgate Congregational Church, by the Rev. J. Viney, assisted by the Rev. G. T. Coster and the Rev. A. Gray Maitland, the Rev. John Clarke, B.A., of Walsall, to Annie Kate, only daughter of Mr. James Southcott, of Highgate.

DEATHS.

LAMPORI.—Nov. 14, at New Brighton, William James Lampori, Esq., of the firm of Lampori and Holt, Liverpool and London, aged 59 years.

GILBERT.—Nov. 21, at West Haddon, Louisa, the much-loved wife of John M. Gilbert and daughter of Mr. Nunneley, of Market Harborough. Aged 28.

OLIVER.—Nov. 23, Catherine, the beloved wife of the Rev. H. Oliver, B.A., Newport, Mon., in her 41st year. Deeply lamented.

FUNERAL REFORM.

The LONDON NECROPOLIS COMPANY conducts Funerals with simplicity, and with great economy. Prospectus free.—Chief Office, 2, Lancaster-place, Strand, W.C.

BANK OF ENGLAND.

(From Wednesday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Wednesday, Nov. 18, 1874.

ISSUE DEPARTMENT.

Notes issued £34,459,310 Government Debt. £11,015,100
Other Securities .. 3,984,900
Gold Coin & Bullion 19,459,310
Silver Bullion —

BANKING DEPARTMENT.

Proprietor's Capital £14,553,000 Government Securities, (inc. dead weight annuity) £13,534,656
Reserve .. 3,104,632
Public Deposits .. 3,831,202
Other Deposits .. 18,042,559
Seven Day and other Bills 364,539
Notes .. 8,075,335
Gold & Silver Coin 742,364

£39,895,932

Nov. 19, 1874. F. MAY, Chief Cashier.

BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND COMFORTING.—By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately flavoured beverage which may save us many heavy doctors' bills.—"Civil Service Gazette." Made simply with Boiling Water or Milk.—Sold by Grocers in Packets only, labelled—"JAMES EPPS and Co., Homoeopathic Chemists, 48, Threadneedle street, and 170, Piccadilly; Works, Euston-road, London."

MANUFACTURE OF COCOA.—"We will now give an account of the process adopted by Messrs. James Epps and Co., manufacturers of dietetic articles, at their works in the Euston-road, London."—See article in "Casell's Household Guide."

THE THROAT AND WINDPIPE are especially liable to inflammation, causing soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use glycerine in the form of jujubea. Glycerine in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. 6d. and 1s. packets (by post 8 or 15 stamps), labelled—"JAMES EPPS & Co., Homoeopathic Chemists, 48, Threadneedle-street, and 170, Piccadilly."

JUDSON'S SIMPLE DYES are exceedingly useful household commodities. The process is simple, and result satisfactory, as applied to woollen and silk articles. Shetland shawls or cloths that have become yellow are good subjects for young beginners in the art of dyeing. A basin of water only required; time, five minutes! Judson's Dyes, 6d. per bottle, eighteen colours, of all Chemists and Stationers.

FITS.—EPILEPTIC FITS OR FALLING SICKNESS.—A certain method of cure has been discovered for this distressing complaint by a physician, who is desirous that all sufferers may benefit from this providential discovery; it is never known to fail, and will cure the most hopeless case after all other means have been tried. Full particulars will be sent by post to any person free of charge. Address—Mr. Williams, 10, Oxford terrace, Hyde-park, London.

MASACRE OF THE INNOCENTS.—Parents valuing their children's safety will avoid Soothing Medicines containing opium, so frequently fatal to infants, and will use only "STEDMAN'S TEething POWDERS," which are safest and best, being free from opium. Prepared by a Surgeon (not a Chemist), formerly attached to a Children's Hospital, whose name, "Stedman," has but one "E" in it. Trade Mark "A Gum Lancet." Refuse all others. Also Stedman's Food for Children, the very best without exception, making nerve, bone, and muscle, 3d. to 4s. 6d. Highly recommended by the Lady Susan Milbank, Ashfield, Suffolk. Mrs. Robinson, The Vicarage, Hollinwood, Manchester, &c. Depot:—East Road, Hoxton, London.

Markets.

CORN EXCHANGE, MARK LANE, Monday, Nov. 23.—We had moderate arrivals fresh up for to-day's market. The tone of the trade was firmer than of late, and the best samples of English wheat were sold at an advance of 1s. per qr. For foreign wheat also 1s. more money was obtained on some descriptions. The flour trade was quiet, without change in prices. Peas and beans were fully as dear. Indian corn was scarce, and made 6d. to 1s. per qr. advance. Barely met improved demand at 6d. to 1s. advance on the week. Arrivals of oats are not large, and they meet a steady demand, prices realising generally 3d. to 6d. per qr. above the quotations of Monday week. At the ports of call few cargoes remain for sale. Wheat and Barley are steady. Indian corn is scarce, and held for some further advance.

CURRENT PRICES.

WHEAT—	Per Qr.	Per Qr.	FRAN—	Per Qr.	Per Qr.
Essex and Kent,	s.	s.	Grey ...	s.	s.
White fine ...	—	to 50	Maple ...	42	41
" new ...	—	45	White, boilers ...	44	47
red fine ...	—	46	Foreign ...	43	45
" new ...	—	42			
Foreign red ...	46	48	RYE—	42	44
" white ...	49	51			
BARLEY—			OATS—		
Grinding ...	32	34	English feed ...	26	33
Chevalier ...	41	49	" potato ...	—	—
Distilling ...	39	42	Scotch feed ...	—	—
Foreign ...	35	38	" potato ...	—	—
MALT—			Irish Black ...	26	29
Pale, new ...	71	74	" White ...	25	30
" old ...	—	76	Foreign feed ...	26	29
Brown ...	54	60			
BEANS—			FLOUR—		
Ticks ...	43	44	Town made ...	36	43
Harrow ...	46	50	Best country	32	33
Pigeon ...	50	56	households ...	—	—
Egyptian ...	43	44	Norfolk and	—	—
			Suffolk ...	29	31

METROPOLITAN CATTLE MARKET, Monday, Nov. 23.—The total imports of foreign stock into London last week consisted of 13,000 head. In the corresponding week last year we received 9,715; in 1872, 10,791; in 1871, 15,653; in 1870, 12,463; and in 1869, 12,471 head. The cattle trade to-day has been quiet, but the tone, on the whole, has been firm, owing to the cold weather. A fair average supply of beasts has been on offer. For prime qualities the demand has been inactive, and the best breeds have changed hands at 6s. to 6s. 2d. per 8 lbs. Medium descriptions have, however, been in request, and have been hardening in value. From Lincolnshire, Leicestershire, and Northamptonshire we have received about 1,500; from Norfolk, 22; from other parts of England, about 250; from Scotland, 200; and from Ireland, 236 head. The foreign side of the market has been fairly supplied with beasts, including 1,874 from Tonnung, 28 Gothenburg, 400 Dutch, and 74 Spanish. Saes have progressed quietly, at about late rates. The show of sheep has been about equal to that of Monday week as regards number. With a slow trade prices have been maintained. The best Downs and half-breeds have changed hands at 6s. to 6s. 2s. per 8 lbs. Calves have been in moderate supply and slow request at drooping prices. Pigs have been dull.

Per 8 lbs., to suit the offal.

Inf. coarse beasts	4	0	4	6	Pr. coarse wooled	5	8	5	10
Second quality	4	8	5	2	Prime Southdown	6	0	6	2
Prime large oxen	5	4	5	10	Lge. coarse calves	4	8	5	2
Prime small	4	0	6	2	Prime small	5	4	5	8
Prime Scots	6	0	6	2	Large hogs	4	0	4	4
Coarse inf. sheep	4	4	4	10	Neat sm. porkers	4	8	5	0
Second quality	5	0	5	6					

METROPOLITAN MEAT MARKET, Monday, Nov. 23.—A fair average supply of meat on sale here to-day, and the trade was slow, on following terms:—

Per 8 lbs., by the carcase.

Inf. beef	3	4	4	0	Inf. Mutton	3	4	4	0
Middling do.	4	2	4	6	Middling do.	4	4	4	10
Prime large do.	4	10	5	2	Prime do.	4	10	5	4
Prime small do.	5	0	5	6	Large pork	3	8	4	0
Veal	4	8	5	2	Small do.	4	8	5	4

PROVISIONS, Monday, Nov. 23.—The arrivals last week from Ireland were 338 firkins butter and 3,242 bales bacon, and from foreign ports 31,118 packages butter, and 2,169 bales bacon. In the butter market there has been a steady sale for foreign, the finest descriptions meeting a ready disposal, but inferior sorts sell very slowly. In Irish scarcely any business. The demand for bacon is slow; no change in the value of best Irish sizeable, but stout weights and Hamburg declined 1s. per cwt.

COVENT GARDEN, Thursday, Nov. 19.—The supply of outdoor produce is well kept up, but a rather limited amount of business is doing. A heavy trade is transacted in English apples, and report speaks of large quantities still to come. Pines good, and a free supply from St. Michael's.

HOPS, BOROUGH, Monday, Nov. 23.—Our market continues extremely firm, with a fair amount of business pressing in all descriptions of hops. Brown brewers' ware attracts attention; this class, however, is much reduced in quantity, and full values have to be paid. Yearlings are in fair request at late rates. Continental markets are dearer. Mid and East Kent £10, £11, £15 15s.; Weald of Kent, £8 8s., £9 9s., £10 10s.; Sussex, £7 7s., £8 8s., £9 9s.; Farnham and Country, £9, £10, £11; Farnham, £10, £11, £13.

POTATOES, Borough and Spitalfields, Monday, Nov. 23.—The supplies of potatoes coming to hand are moderate, and the trade is steady, at the following prices:—Regents, 80s. to 100s. per ton; Rocks, 60s. to 70s.; Victorias, 100s. to 110s.; Flukes, 110 to 130 per ton. The imports of potatoes into London last week amounted to 220 bags from Boulogne, 4 Amsterdam, 1,771 Dunkirk, 179 Rotterdam, 10,588 Antwerp, 19 Havre, 404 Bremen, 602 Brussels, and 2 bags from Hamburg.

SEED, Monday, Nov. 23.—English cloverseed comes forward very slowly; fine dark qualities are held at very high rates. French realised 2s. per cwt. over the recent advance, with a steady sale, and there was more passing in American, which was offered at 2s. to 3s. higher rates, c. f., and l. Fine white cloverseed was fully as dear, with a moderate demand. Trefoil was held on former terms, but the business in it has been limited. White mustard-seed has been taken off in small lots at fully former prices, but although fine samples of b. own are offered at moderate rates, the makers are not tempted to buy. Winter tares are saleable at quite as much money. Canaryseed was held at extravagant prices, and only small lots sold. Dutch hempseed realised full rates.

WOOL, Monday, Nov. 23.—The wool market has been without feature. Fair supplies have been offering, and with a quiet trade prices have been unaltered.

OIL, Monday, Nov. 23.—Linseed oil has been in moderate demand, at about late rates. Rape has been firm, but not active. Other oils have been quiet.

TALLOW, Monday, Nov. 23.—P.Y.C. is inactive at 46s. 6d. per cwt. on the spot. Town tallow is worth 41s. per cwt. net cash, and rough fat 2s. per 8 lbs.

COAL, Monday, Nov. 23.—There was a good demand for house coal, which enabled the factors to obtain an advance of 1s. per ton. Hettons, 27s.; Lambtons, 26s. 6d.; Tees, 26s. 9d.; Hetton Lyons, 24s. 9d. Ships for sale, 35; ships at sea, 10.

Advertisements.

CURATIVE EFFECTS OF ELECTRICITY.

ARE THE CURES PERMANENT?

About four years ago there appeared a rather remarkable letter in the "Christian World" for July, from Mr. Robert Seagar, a gentleman well known and highly respected in the religious circles at Ipswich. The statements made by Mr. Seagar were vouched for by the editor of the paper in a note, in which he said he inserted the letter because he knew the writer was incapable of misrepresentation, and that his object was one of pure philanthropy. It appears that Mr. Seagar had suffered for several years from extreme nervous debility, indigestion, and flatulence, brought on by great mental toil and anxiety. He tried every remedy suggested to him, but without any good following, until some one induced him to try electricity as applied by means of Mr. Pulvermacher's bands. He had no faith in them, but rather looked upon his case as one for which no cure was to be had. He was, however, astonished to find that the bands did what he could not believe possible. In a few months he was completely cured, and he was so convinced of the value of the appliances he used that he wrote to the "Christian World" describing what had thus happened to himself. He was astonished to find his letter attracting the attention it did, and was partly pleased and partly pained to find great numbers of people writing to him, asking his opinion of their special complaints. He was not a doctor, he had been a patient incurable by doctors, but cured by means of electricity. In such cases as resembled his own he could not help recommending the appliances from which he had obtained such great relief. But repeated applications forced him to give more attention to this subject of electricity as a curative agent, and gradually his experience enabled him to advise many who applied to him. This he did as a mere matter of philanthropy. After a time he selected from the particulars of many cases such as he thought were illustrative of what electricity as applied by Mr. Pulvermacher could do, and embodied them with his own personal experience in the letter, of which we have spoken, to the "Christian World."

Some of the cases are certainly remarkable enough. They were, however, in every case authenticated by the name and address of each person, and so, backed by his own name, and the high repute for integrity which he enjoyed, carried conviction to the minds of his readers. Still, there was one thing which troubled him. He was anxious to be able to say that the cures were permanent; and the object of the letter which he has recently sent to the "Christian World," and which appears in that paper, is to show that after several years he can say with perfect honesty that the cures were as permanent as they were effective at the time.

The first case he gives is that of Mrs. Green, of the Waterloo Hotel, Ipswich, who had suffered from severe neuralgia in the head and face. Her sufferings were so severe that she could not rest night or day. For six months two eminent medical men treated her in vain. She applied a small Galvanic Band, and was cured in a week. Six years have passed since her cure, but she has never had a return of the pain. The second case was that of a gentleman at Horbury, who had suffered for a long time from great nervous debility and indigestion. He was cured after using the Galvanic Bands about nine months. He is frequently reporting to Mr. Seagar the advantage he obtained by the Bands. The third case is that of a well-known minister at Ipswich. He suffered from acute rheumatism in the arm and shoulder. Many remedies were tried under the advice of eminent medical men, but the disorder so increased that his health was broken down. In June, 1868, he began to wear the Galvanic Bands by Mr. Seagar's advice, and was completely cured in three months. From that time to this he has had good health, although he is more than seventy years old. Case 4 is that of a Suffolk farmer, who suffered terribly from indigestion. He was cured in six weeks, and has never since had a return of his old complaint. The fifth case was more remarkable. It was that of a physician in extensive practice, near Ipswich, who had been suffering for about nine months with severe rheumatic pains flying all over the body, but especially affecting the loins and the joints of the arms, so that he was unable to dress himself. These symptoms were accompanied with loss of spirits, loss of appetite, and great physical depression. Being a personal friend, Mr. Seagar invited him to spend a week or two at his house, for a change, but the physician was too weak to undertake the journey. Mr. Seagar suggested a trial of Mr. Pulvermacher's Chains, but the physician only regarded them as catch-pennies. It was only after some arguing, and after reminding him of the facts of Mr. Seagar's own case, that the sufferer consented to try the bands after consulting some of his medical friends. He did try them, and in four months was quite cured. In the six years which have since passed he has been perfectly free from his old and fearful ailments. The sixth case is that of a well-known tradesman of Ipswich, who went to Mr. Seagar on crutches in 1869. His physician had sent him to try what the remedy in which Mr. Seagar had such faith could do. For four months he had suffered the most excruciating pains, and all that could be done failed to give even momentary relief. He tried the bands, and in fourteen days could do without his crutches. In three months he was perfectly cured, and is now in good health. Case 7 is that of Mr. Phillips, a farmer at Preston, in Suffolk, who suffered from severe indigestion, torpid liver, and great nervous prostration. He went up to London after trying local medical men and an eminent physician, who told him his case was utterly hopeless. It was indeed bad, for when he came to Mr. Seagar he thought him looking so near death that he had little hope of success even with galvanic appliances. To the surprise of every one he was cured in six months. This cure was made in 1869, and the farmer is still in perfect health. The eighth case was that of a poor farm-labourer, between eighty and ninety years of age, who suffered from severe rheumatism in the loins and legs. In the summer of 1870, a lady interested in the poor old man called and asked Mr. Seagar if he thought the Galvanic Bands would do him any good. Mr. Seagar was doubtful because of the manifest age, but the lady urged that it might be worth trying. The lady bought the band as advised by Mr. Seagar, and in a fortnight the man was all well and without pain.

Mr. Seagar gives these as samples of the cases of which he has personal knowledge. In all he has undertaken the labour of replying to and giving advice to nearly four thousand applicants, and again expresses his readiness to do this still further. He does this because of what he himself has found by the Pulvermacher Chain Bands, and will reply to all free of charge who may send him a statement of their case with a stamped envelope for reply.

As he was writing his letter he received one which is, perhaps, as striking in its testimony to the value of the Pulvermacher Chains as any he has referred to. It came from Grafton-road, Kentish-town, from one Mary Brown, who relates how she received a Galvanic Belt from him in December, 1872, at a time when she was as helpless as an infant, and could neither walk, sit, nor stand, owing to the weakness of her spine and ankles. She had delayed writing to him until she was able to report a complete cure. She can now do needlework, can get about the house readily and attend to various domestic duties, and for some time past has been able to attend her chapel on Sundays, a privilege which she was afraid would never be hers again.—*Ecclesiastical Gazette*, Nov. 10, 1874.

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At the close of the ballot the following were declared to be SUCCESSFUL subject to a scrutiny being demanded before Tuesday, November 24th.

TO REMAIN UNTIL SIXTEEN.

1. Crucher, Annie B. ... 655 | 2. Stephens, Harriett ... 459

TO REMAIN UNTIL NINE.

3. Stone, Henry ... 435 | 10. Vincer, Henry ... 367
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8. Fleet, Henrietta Jane ... 369 | 15. Iley, Margaret I. ... 327
9. Seaborn, Elizabeth E. ... 368 | 16. Iley, Edward G. ... 320

The proceedings terminated with a vote of thanks to the Chairman and to the Scrutineers.

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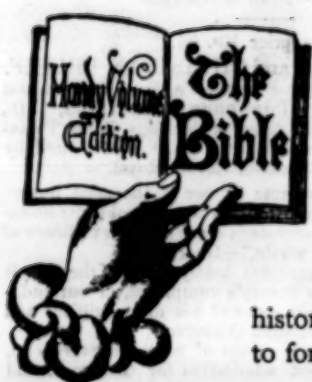
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